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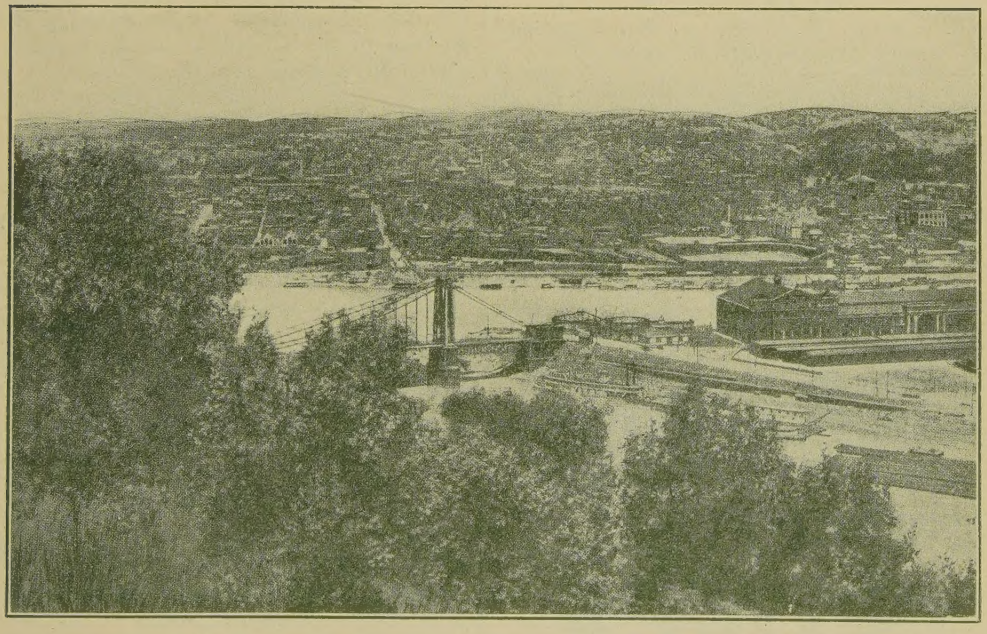
Of the Church · By the Church · For the Church

Luther League Review

The · Official · Organ · of the Luther · League · of America



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At Pittsburg, October 25th, 26th, and 27th

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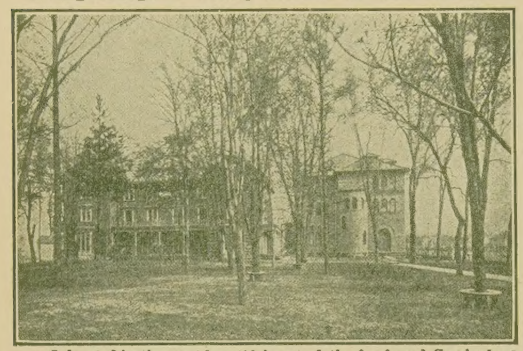

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Of the Church—By the Church—For the Church

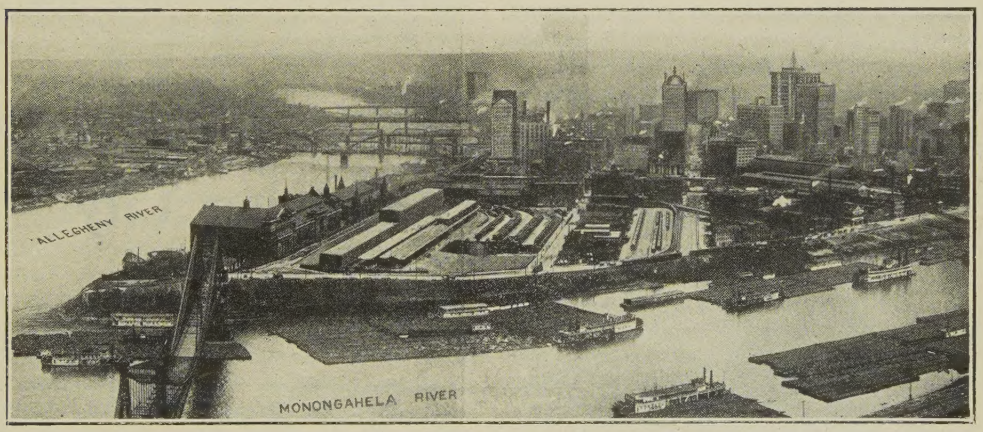
Luther League Review

The Ninth National Convention

BY LUTHER M. KUHNS

THE Luther League of America will hold its ninth international convention at Pittsburgh, beginning the evening of October the 25th, 1910.

The day sessions of the convention will be held in the First Evangelical Lutheran Church, Rev. Gonaware, pastor. It was in this church that on October 30 and 31, 1895, the Luther League of America was organized. At that convention twenty States were represented by 420 delegates from Young People's Societies, who met in response to the call for the organization of the Luther League of America. The convention of October 25, 26 and 27 will be in the nature of an anniversary of this organization.



VIEW OF PITTSBURGH FROM THE POINT.

The first session will be held Tuesday evening, October 25, at eight o'clock, Mr. William C. Stoever, President of the Luther League of America, presiding. At this session a historical review will be given and the biennial address of the President will be delivered. The music for the occasion will be furnished by the choir of the First Church.

The theme of the convention will be "The Great Commission." First, will be the minister's part; second, the layman's part; and then, the means for executing the commission. Among the subjects to be presented will be "Filling the Ranks," "The Layman's Answer," "The Layman's Preparation," "Substitutes and Substitution," "Systematic Giving," "Givers in the Making," "The Church and the Heathen," "The Luther League as a Factor."

The second evening of the convention will be given over to a special feature arranged by the local convention committee. This will be of a social character. A banquet will be tendered by the Pittsburgh League to the delegates.

The last evening of the convention will be the grand rally. This will be held in Carnegie Music Hall. At the grand rally the cantata Gaul's "Holy City," will be rendered by a chorus of five hundred voices. A prominent

Lutheran layman has been invited to deliver the address on this occasion.

After the convention small parties of delegates and visitors who may desire to visit the iron plants and manufacturing establishments of Pittsburgh will be conducted by guides, selected from the Leagues of Pittsburgh, to the various points of interest.

Fort Pitt Hotel, Pittsburgh, has been selected as the headquarters of the convention. This hotel is located at the corner of Penn avenue and Tenth street. It is only a short distance from the Union Station and the First Church, where the day sessions of the convention will be held.

THE LUTHER LEAGUE REVIEW will publish a convention number containing a full report of the proceedings of this convention. Subscriptions for this number of the REVIEW should be sent to THE LUTHER LEAGUE REVIEW, post office box 876, New York City.

Credential blanks may be obtained from Rev. C. K. Hunton, Statistical Secretary, Salem, Va. *Delegates to the convention are expected and required to present properly certified credentials.*

Hotels

The following hotels are recommended by the convention executive committee:

THE FORT PITT HOTEL.
(Luther League Headquarters.)
European Plan Only.
Rates.

Rooms, single, without bath	$1.50	and up
Rooms, single, with shower bath	2.00	"
Rooms, single, with tub	2.50	"
Rooms, double, without bath	2.50	"
Rooms, double, with shower bath	3.00	"
Rooms, double, with tub	3.50	"
Rooms, two beds and bath for two persons		$4.00
Rooms, two beds and bath for three persons		5.00
Rooms, two beds and bath for four persons		6.00

THE HOTEL HENRY.
Fifth Avenue between Smithfield and Grant Streets.
European Plan Only.
Rates.

Rooms, single, without bath	$1.50	and up
Rooms, double, without bath	2.50	"
Rooms, single, with bath	2.50	"
Rooms, double, with bath	3.50	"

THE SEVENTH AVENUE HOTEL.
Seventh Avenue and Liberty Street.
American Plan.
Rates.

One Person, one room, without bath	$2.50	to $3.50	
Two persons, one room, without bath	2.50	to 3.00	each
One person, one room, with bath	3.50	to 5.00	
Two persons, one room, with bath	3.00	to 4.00	each

European Plan.

One person, one room, without bath	$1.00	to $2.00	
Two persons, one room, without bath	1.00	to 1.50	each
One person, one room, with bath	2.00	to 3.50	
Two persons, one room, with bath	1.50	to 2.50	each

MONONGAHELA HOUSE.
European Plan Only.
Rates.

Without bath	$1.00	to $2.00
With bath	2.00	to 4.00

Pittsburgh, the Convention City

BY EARNEST ANTON TRABERT

Pittsburgh, a Historical City

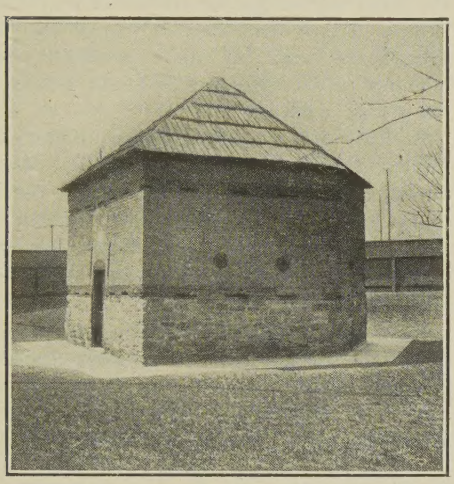
GEORGE WASHINGTON, the Father of his Country, is equally the "Father of Pittsburgh." The colony of Virginia claimed that she owned that part of Pennsylvania in which Pittsburgh is located, and in 1753 Governor Dinwiddie sent Washington to treat with the Indians. In November he reached "The Point" of land where the confluence of the Monongahela and Allegheny rivers forms the Ohio, and declared that was the site for a fort. Six times the Father of his Country visited the vicinity of Pittsburgh, and there is a tradition which asserts that it was he who suggested the name of Pittsburgh to General Forbes when the place was captured from the French. It is known that he was present when the English flag was raised and the city named Pittsburgh on Sunday, November 26, 1758.

By right of her discovery of the Mississippi Valley France claimed all lands drained by that river and its tributaries. England, on the other hand, claimed everything from ocean to ocean. This situation produced the French and Indian War, and Pittsburgh became the great strategic key to the Middle West. In 1747 Louis Celeron, a French officer, explored the country about Pittsburgh and formally enjoined the Governor of Pennsylvania not to occupy the ground. When an English company entered and proceeded to trade with the Indians, they were captured by the French.

In 1753 Washington passed through Pittsburgh on his way to the French Governor, Contracœur, at Fort Lebœuff. He viewed the location and recommended to Governor Dinwiddie the establishment of a fort at "The Point." On February 17, 1754, Captain William Trent reached the place with a force of soldiers and workmen and began the erection of a stronghold. This was the first permanent white settlement in what eventu-

ally became Pittsburgh. Slow progress was made in the erection of this fort and two months later the French arrived, compelling the English to surrender. The French completed the fort, calling it Fort Duquesne.

Virginia immediately sent a force under



OLD BLOCKHOUSE, PITTSBURGH.

Washington to retake the position, but, owing to the smallness of his force, Washington only approached within seventy-five miles of Pittsburgh. The next year General Braddock came over from England and with 2,200 trained British troops and colonial militia and 150 Indians marched against the French. General Braddock had been warned by Benjamin Franklin, Washington and others in regard to Indian and French methods of warfare, but gave no heed to the warning. Every schoolboy knows the history of Braddock's defeat, which took place about eight miles from Pittsburgh. The borough of Braddock is located upon the spot where this defeat occurred. In 1758 the British sent another force against Fort Duquesne, commanded by General Forbes, and once more we find Washington in command of the colonial militia. In September of that year an advance force under Major Grant reached a point about a mile from the fort, where he was surrounded by the French and Indians and utterly defeated. This spot is still called Grant's hill, and in the city itself is designated as "The Hump." The court house and county buildings are located upon it.

Washington followed Major Grant, opening the way for General Forbes and the army. On November 25, amidst a fierce snow storm, the English took Fort Duquesne. The next day, a Sunday, the Rev. Mr. Beatty, a Presbyterian chaplain, preached a sermon of thanksgiving and conducted the first Protestant service in Pittsburgh. The fort was rechristened Fort Pitt, after the "Great Commoner," then at the head of affairs in England.

A new fort was built, which soon gave place to one still larger. The "Block House" of this fort, built in 1764, still stands near "The Point," and is carefully preserved by the Daughters of the American Revolution. It is an object worthy of a visit by strangers in Pittsburgh. In 1770, according to Washington's journal, there were twenty houses in Pittsburgh, and a population of 126, besides a garrison of two companies of British troops. In 1772 the fort was abandoned.

During the War of Independence the residents of Pittsburgh united with the cause of the colonies and served as a buffer between the colonies and the Indians of the West, who were more or less supporting the English cause. At the conclusion of the war many settlers, especially those of Scotch-Irish stock, settled in Pittsburgh. Among their descendants are some of Pittsburgh's most prominent citizens of today. The first newspaper was published in July, 1786. In September of that same year the legislature granted a charter to the Pittsburgh Academy, now the University

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of Pittsburgh, the oldest educational institution west of the Alleghenies.

In 1791 Pittsburgh again comes into prominence through what was known as the "Whisky Rebellion." Congress had passed a law taxing whisky. The measure was very unpopular, especially in Pittsburgh, which was noted then, as it is now, for the quantity and quality of its whisky. There were distilleries on almost every stream emptying into the Monongahela. Large numbers of people rose in rebellion against the Government, but President Washington sent 15,000 troops against them and the trouble disappeared.

Pittsburgh, the World's Workshop

Turning away from the romantic perspective of history let us look at the city of today. The present population is estimated at 600,000, and if we were to add McKeesport with its tube mills, Homestead with its Carnegie works, Rankin with its wire works, East Pittsburgh with its Westinghouse plants, Braddock with its Edgar Thompson works, McKee's Rocks with its pressed steel works, all of which lie just outside of the present corporate limits, the population would be 850,000.

As the gateway from the East to the West and South, Pittsburgh is the center of a vast railway system.

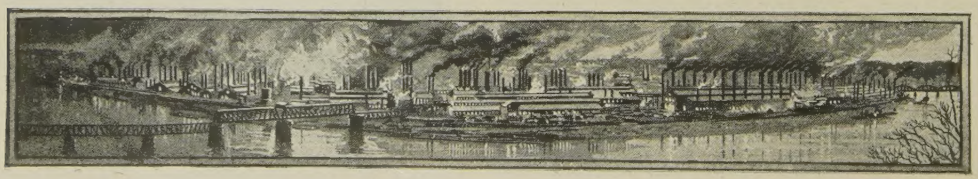
Coal is brought to the city by boat and rail, and great fleets of barges carry it and other heavy freight down the Ohio. The railroads carry through Pittsburgh over eight per cent. of all railroad traffic of the United States. The total railway and river tonnage is greater than that of any other city of the world. Her tonnage is equal to one-half the combined tonnage of the Atlantic and Pacific coasts. The total tonnage of Pittsburgh exceeds the combined tonnage of the five greatest ports of the world, namely: London, New York, Antwerp, Hamburg and Liverpool.

The freight yards of Pittsburgh have a capacity of 60,000 cars. Its harbor has a total length of twenty-eight miles. The Government has expended millions to slack-water the Allegheny and Monongahela rivers. One of the most interesting sights of the city is to stand on the Smithfield street bridge and view the coal fleets as they start on their way south.

In 1806 the manufacture of iron was begun. Today in the manufacture of iron and steel products Pittsburgh ranks first among the many manufacturing centers of the United States. Every year there is turned out over $100,000,000 worth of these products, which amounts to over fifty per cent. of the total of the whole country.

In Pittsburgh or its immediate vicinity are located the more important plants of the United States Steel Corporation, Just outside of the city limits are the great plants of the Westinghouse Company for the manufacture of electrical apparatus, air brakes, and of devices for railway signals.

Pittsburgh ranks high as a banking center. She is the second city in the United States in banking capital and surplus, and leads the country in proportion of capital and surplus to gross deposits. The tax valuation of Pittsburgh property is $750,000,000. She mines one-fourth of the bituminous coal of the United States. With an invested capital of nearly $700,000,000 she has over 3,000 mills and factories, employs nearly 300,000 men, with a payroll of about $1,000,000 a day or $350,000,000 a year. The coke output of Pittsburgh district makes one train ten miles long every day throughout the year. Nowhere else in the world is there so large a Bessemer steel plant, crucible steel plant, glass plant, air brake plant, cork works, steel rail plant, tube works, or steel freight car works. Pittsburgh armor plate sheaths our battleships, as well as those of Russia, Japan and other navies. Pittsburgh equips the navies of the world with projectiles and range finders. Pittsburgh bridges span the rivers of India, China, Egypt, and South America; and her locomotives, rails and bridges are used on the Siberian railroad. Pittsburgh builds electric railways for Great Britain and Brazil, and telescopes for Germany and Denmark. Pittsburgh pickles and fifty-seven other varieties of appetite ticklers feed the world.



Luther League of Illinois

Sixteenth Annual Convention at Leland, July 12-14

THE Luther League of Illinois met in annual convention on July 12-14, in Bethany Church, Leland, Rev. S. Aaron Johnson, pastor. It was characterized by seriousness of deliberation and solidity of work. More than two hundred delegates and visitors were present, and it was manifest by the attendance at all the sessions that they had come for the convention and not for fun. A fine spirit of harmony and mutual helpfulness prevailed, and the officers look for much good to come to the State League as a result of this convention.

The convention theme was "My Father's Business," and it was considered under three heads, viz., "Teach," "Reach" and "Preach."

First Session

The convention was opened by President Hanberg at 10.30 a. m. on Tuesday, July 12. Rev. L. O. Fossom, of Chicago, conducted the devotional services, and Rev. Paul H. Roth, of Beloit, Wis., Literature Secretary of the Luther League of America, preached the convention sermon.

The text of the convention sermon was taken from I John 2:17, "And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever." The theme was "The Permanency of Godly Character."

The speaker said in part:

The first words of the text do not refer to the ultimate dissolution of the planet we live on. They do not mean that the world will some day pass away, but the meaning is one that finds answer in every heart—the world *is* passing away. We have only to look about us to see that this is true. It is one of the everlasting commonplaces.

And not only the world, but also "the lust thereof," the love and desire of it pass away. The eager, intense love of life, and its attractions, which marks youth, cools as the years go on and passes into indifference in the autumn of life. And that being so, if the world and our love of it are all we have built upon, it is sad enough. For us, then, there is no permanence of blessedness, for nothing that is enduring can be built upon that which is essentially passing.

The secret of eternal abiding lies in the text. It consists in living in harmony with the Will of God. "He that doeth the Will of God abideth forever," and thus only can we "abide forever."

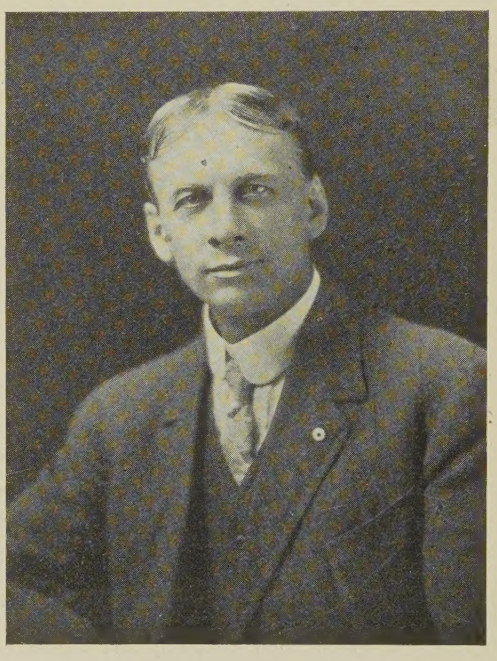
"Doing God's Will" contains two elements: Subjugation and Service. The first places us obediently under the Saviour's yoke and the second consecrates us to a life of activity in the kingdom—both together assure our perpetual abiding in blessedness and in usefulness.

Second Session

At the second session of the convention Rev. S. Aaron Johnson, pastor loci, greeted the delegates and visitors with cordial words of welcome. He urged upon all adherence to the doctrines of the Lutheran Church as a means to becoming the best and most loyal citizens, and expressed himself as gratified with finding an interest in missionary work, as well as a retrospect into the lives of the heroes of our faith exemplified in the convention program.

President Hauberg, in responding, spoke of hospitality as being one of the choicest of the Christian graces.

A Round Table discussion of Luther League



JOHN H. HAUBERG, Esq.,
President of the Luther League of Illinois.

problems was then conducted by General Secretary Luther M. Kuhns, based on the following twenty-six practical questions concerning local work:

I.—MATTERS FOR GENERAL CONCERN.

1. What success have you had in carrying out the principles as laid down in the Luther League handbook?
2. Why believe in the Luther League?
3. What is a well organized Luther League?
4. What are the loopholes in our League and how may they be stopped?
5. What should be the chief object of our League meetings?

II.—Problems.

6. What are the best topics for Luther League meetings? What? Why? How?

7. Should the League have some separate topics to study systematically in addition to their regular topics?

8. Should the Luther League have a library, and if so what books would you suggest?

9. Should the Luther League exercise discipline over its members? If so, how?

10. Should free prayer be offered by the Leaguers or should the formed prayer by the Church be used?

11. How will you overcome lack of interest?

III.—Suggestions.

12. How much responsibility should be placed on a Luther League member for church work?

13. What can we reasonably expect from the average League officer? Member?

14. May a woman be president of the League? Would you recommend it?

15. How will you get and retain men in the League?

16. How should the president of a League discharge the duties of his office?

17. How can a chairman of a committee secure the co-operation of his committee in arranging the execution of their plans?

18. What are the special qualifications of a leader?

IV.—Hints.

19. What are the best methods for securing new members?

20. How do you win associate and co-operative members?

21. Do you inform your church council that they are ex-officio members of the League? Have you sought their sympathy and support? Give results.

22. What suggestions can you give for developing the energies of your young people? Give one suggestion.

23. Have you any method that you have found serviceable or plan of work actually tried with success, for developing and employing the young people?

24. As a direct result of your League, has any one in your congregation been developed in actual church membership? If so, what has led to his or her development?

V.—Discussion.

25. How can the Luther League help:

(a) Its members to be loyal to its church?

(b) The congregation to hold its young people?

26. Work in and for the Luther League:

(a) What would you do if you were a minister?

(b) What would you pastors do if you were laymen?

The discussion of these questions was spirited and general.

A few things picked up at the Round Table were:

If the pastor, Sunday school teacher or parents cannot instill enough interest in the young people, the Luther League can hardly do so.

The men chiefly interested in the Laymen's Missionary movement are some of them Luther Leaguers.

"Dead timber" should be cut off the membership of the League.

Free prayers should be encouraged.

A good member should be present at all meetings and do what he is asked to do.

A woman can be president of a League, but a man is preferable.

The older members of the League should make the younger feel welcome.

If any member stays away from the meeting, go and see him and get him to come again.

Third Session

The evening session was given over to devotions and a biographical address on "A Great Pioneer, Bernt Julius Muns," which was delivered by Rev. H. B. Kildahl, rector of the Norwegian Lutheran Deaconess Home and Hospital, of Chicago.

Rev. Kildahl said in part:

It is fitting that this convention of young people should have for its theme "My Father's Business," for nothing is nearer to a Christian than his Father's business. And it is also fitting that we should study the lives of men who have made their Father's business so fully their own that they become an inspiration for us, and an example after which to model our lives.

America was first discovered by liberty loving Norsemen, and by them were scattered the earliest seeds of liberty, independence and culture in American soil.

Since 1840 Norwegian immigration may be said to have become constant in America, the great majority of the immigrants having settled in the Northwest. They were, in this new country, literally as sheep without shepherds in almost every respect, and especially so from a religious point of view.

The first Norwegian church was erected in 1844, in Muskego Settlement, Wisconsin.

Rev. Bernt Julius Muns was born in Norway, on the 15th of March, 1832. He was educated by his grandfather at Throndhjems Latin School, and later at the University of Christiania. Though considering himself unworthy for the holy office of the ministry, he took up the study of theology in obedience to the wish of his parents.

He first thought of going to Zululand, in South Africa, as a missionary, but when his attention was called to the need of pastors among his countrymen in America, he decided to come here. He was called to Holden Church, Goodhue County, Minn., on which call he was ordained in Norway, and in November,

1859, he, together with his bride, arrived at his future field of labor. The Norwegian Synod had been organized in 1853, and when Muns came in 1859 he was admitted as the twelfth member of that body.

He found his people living in the most primitive and isolated manner. Often they had to go forty miles to the nearest market place.

Rev. Muns' parish covered the whole State of Minnesota and part of Wisconsin. He had in all twenty-eight preaching stations which he visited at least twice a year. The first parochial schoolhouse was built by the settlers themselves. Each brought logs and whatever other material they had, and then they had a building "bee." Their schoolhouse was only sixteen feet wide and twenty feet long, but it accommodated as many as seventy children.

Rev. Muns served Holden Church, Minnesota, for thirty-nine years. He was consistent in staying qualities and tenacious in matters of faith and practice. A staunch Lutheran and a spiritual Viking, all looked up to him as a father. He was stern and fearless as the law itself in punishing the sins of his people, and was on that account hated as few preachers are hated, but after more sober reflection the hatred was turned to love and admiration.

He was a great organizer and leader. Holden Church people became the most liberal contributors to church work, and they have remained so to the present day. Muns was not only a great worker himself, but also knew how to put others to work.

Norway at that time was more interested in the Zulu Church in South Africa than in struggling America, but through Rev. Muns' influence a number of missionaries were sent to America. Still the clergymen who came from Norway did not begin to supply the spiritual wants of Norwegian Americans, and it became evident to Muns and his co-laborers that it would be necessary to train future Norwegian American pastors in America from among the young Norwegian-Americans themselves. He established Luther College in Decorah, Ia., in 1861. It was supported by small individual contributions.

Rev. Muns raised not only funds for work but also men. He would always select the brightest boys in his confirmation classes and make it a point to interest them in going to school and finally into the ministry.

In 1869 he opened a school for higher learning in the parsonage. On November 6, 1874, St. Olaf's College was organized.

In 1898, after heroic struggling for unity in the predestination controversy, which had split the Synod, he was finally expelled.

Heart-broken over being misunderstood in his efforts for peace and harmony, he returned to Norway, where, at the age of sixty-eight years, he went to his eternal reward on May 25, 1900.

Fourth Session

The fourth session was opened with devotional exercises at 9.30 a. m., Wednesday, July 13. During the time allotted to business, reports were heard from officers, committees and districts.

The president reported life and vigor in the State League, with prospects of a harvest of exceptional abundance in the future. He also made a number of recommendations, which are covered in the resolutions report.

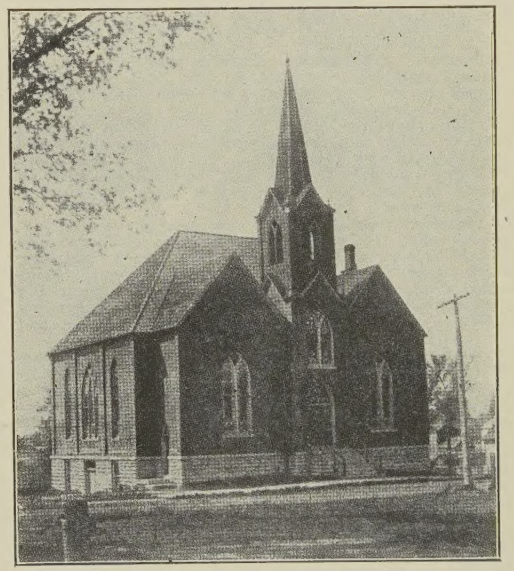
The statistical secretary reported: Number of districts affiliated with the State, 6; total number of local Leagues, 108; total membership, 4,974; Junior Leagues, 8; total membership, 280; Intermediate Leagues, 3; total membership, 80; LUTHER LEAGUE REVIEWS taken, 210; Luther League Topics, 540. Grand total of Leagues, 119; membership, 5,334. Offerings, local and missionary, $1,727.68.

The treasurer reported total receipts during the year to have been $343.03; total expenditures, $236.15; balance on hand, $106.88.

The Practical Work Committee's report showed much practical work being done by our Leagues throughout the State.

Among other things, five societies reported having sixteen members in the ministry; eight societies had a total of eighteen members studying for the ministry; two had a total of two members in the deaconess work; one had one member planning to enter the deaconess work, and one reported that they had sent fourteen missionaries to foreign fields.

Two societies are supporting a native missionary each in China, and one is supporting a girl in a girl's school in India. One society had this spring elected a committee of ten to raise for the church the required per capita amount for foreign missions, as voted at the Lutheran denominational conference of one of the Laymen's Missionary conventions.



BETHANY CHURCH, LELAND,
Where the convention was held.

Verbal reports were heard from all the districts but one.

After the hearing of reports the convention listened to the reading and discussion of two papers under the first subdivision of the convention theme.

Mrs. Mabel C. Bode, of Elgin, read a paper on "The Preparation," a brief summary of which follows:

For all things there must be a preparation. Before we can work so that our influence is felt by those among whom we work, and before we can reach others and bring them to Christ, or make those who are His into workers for Him, we must first be prepared.

Our preparation should begin where our Saviour's began: *with our baptism.* This duty devolves upon our parents, and should be performed at the earliest possible time as in Luke 2:21-22, thereby implanting the seed for future growth and yield as a follower of Christ.

The first growth and development of this seed again devolves upon the parents. The Christian parent will see to it personally that the child has besides the regular family devotions *daily* instruction and exercise in God's Word. Here is the most important part of the preparation for work in God's Kingdom.

The next step in the child's development and preparation is in the Sunday school. Here it has the advantage of our excellent graded system, where it may learn of Christ and His relation to man by merely reading what has been carefully thought out for it. Guidance in the child's further reading again devolves upon the parent. Train them to read only good books, in preference to the trashy literature which so much abounds these days.

The Sunday school teacher also plays an important part in the preparation of the future worker in God's vineyard. His or her example and precept will stamp itself upon the child for life. Let the teachers never grow discouraged. They should always have the co-operation of the parents.

Now comes the age of confirmation, when the child begins to lay foundations for itself. Here they learn to see their own duty and field for work. The Luther League can help to educate them in their duty toward the church. It is the best place for them to make a start.

Another class of workers who need preparation are those who are Lutherans by adoption; who come into the Lutheran Church after they reach maturity. These need a great deal of preparation and instruction, not only in the faith of the Fathers, but upon the work in hand, as well as upon what has been done, and what could be done if ways and means could be provided.

If you belong to Christ, be a worker. Do something for Him. Ask Him in prayer and He will show you the way and furnish the means, even if He leads you far from home. The Church needs workers as well as means, therefore let us be up and doing to prove that we are on the Lord's side.

Mr. Harvey Norem, of Seneca, had for his subject, "The Field":

"Our Lord Jesus Christ serves as the only model of life for all humanity."

The first lesson He teaches us at the age of twelve is in our convention theme: "Wist ye not that I must be about my Father's business?"

It is from this lesson we have set out upon our work in the Luther League. "As young people to be subject one to another, and be clothed with humility," Peter 5:5. So we find our Luther League to be the result of the admonition of Scripture, that we as young people must be subject one to another; that we be leagued together, and early are mindful of our Father's business.

In order to labor, we must have a place to labor in—a boundary—a field; this with us is our League in Illinois. Luther League work is important in that it keeps its young people true to their vows. The future of the Lutheran Church is in the hands of the young people of today. If their mission were truly accomplished our Church would lack neither laborers nor means.

The problem is: How shall we stimulate the present local Leagues into greater activity, and extend the Luther League of Illinois to its fullest extent?

The solution of this and all other problems is *prayer.* Christ Himself tells us, Luke 10:2: "Pray ye therefore the Lord of the harvest that He would send forth laborers into the harvest." And here we can also follow the admonition of Luther: "Pray as if nothing else helped, and work as if prayer helped nothing."

The Luther League and our church schools are closely related. Our church school is an institution erected by the Church for the upbuilding of Christian character among the young people of the Church; and the Luther League has the same ultimate purpose in view. Being thus closely related they should work together, as each can better succeed with the aid of the other.

Our church schools must be depended upon for the majority of laborers in the field, therefore every Luther League should work for some school by encouraging its members to attend, and thereby help to spread in the community the Christian influence which that school produces.

Teach our aim and possibilities in the extension of our organization; prove our possibilities by carrying out these aims, and work, ever remaining true to the Lord, and ever true to our Church and the hero whose name we bear.

Fifth Session

At this session the convention took up the second subdivision of the convention theme. There were to have been two papers, viz.: "Expansion Intensively," and "Expansion Extensively." On account of unavoidable circumstances the one who had prepared the second paper could not be present.

Rev. Roy George Catlin, of Decatur, on "Expansion Intensively" said in part:

When we speak about the Luther League being about the Father's business and expanding *intensively,* we mean that the Luther League shall so work as to grow *within itself;* that it so develop the field already occupied as to make each and every organization get the greatest good from its particular place; that we do what lies right before us—and do it with all our might—that we may the better and more certainly expand extensively, when we have a sure foundation at home.

It is not a question of *how much* of the State of Illinois we cover, but *how well* we cover what we have, and the only way in which to come up to the measure of our opportunity is to work intensively. Quality is more desirable than quantity.

We need more intensive work—we must have it. We must be reaching out to gather souls to enrich the Kingdom of Heaven on earth. It is the most glorious and most profitable business mortal man can be engaged in, and yet the devil is filling his domain with hundreds of thousands of priceless souls that we *pass* because it takes an *intense* effort to win them.

It may be hard to do personal work. But it is the Father's business, and we are only drummers as it were, sent out to obey His orders and gather souls into the Church. We must know who is ours, and why; we must know who the prospectives are, and with nerves strung tight, energies concentrated, we must be intense—for it is the Father's business. We need system. We need to follow up prospectives. We need to be genuinely sincere—about the Lord's business.

We never can make others believe in the merits and results of the Luther League until we believe in them ourselves! We never can make others see that we have something worth while until we believe that the Luther League *is* worth while. O, how *can* I reach a soul successfully if I myself have not been sufficiently reached to make a vow of consecration to my Master?

Let us talk Luther League as though we meant it! When we say Luther League, say it with a squaring of the shoulders, a gleam in the eye, a firmness of the jaw, an attitude of the whole body that mirrors the feelings of the soul—and the one to whom we are talking will at least be compelled to see that we mean what we are saying and have confidence in our cause.

Talk Luther League with the sincerity which you put into your club or your politics, and before another convention we will have astonishing results.

Learn to see and make opportunities, and use them so that they count for good. Learn from the intensive farmer. Keep watching for the bare spots. Keep ever alert for openings where the precious seed of

the Gospel can be sown. Be awake and alive to the so-called "little things," or the little neglected spots in the end will spoil the total of the harvest.

We can do intensive work only when there is willingness to give personal service in the League and out. You will never get more out of the League than you put into it of consecration and service. Don't be afraid of a little work in the preparation of topics, in the conduct of the meetings, in business of the committees, in calling, gathering, and interesting the ones whom you can reach. Don't growl because the meetings are uninteresting, or the same old few did all the talking, or the attendance is small. What did *you* do to improve these conditions? Get to work—expend energy instead of breath. We need service instead of complaining. We need personal consecration instead of indolence. We need intensive action instead of lethargy.

After the discussion of this paper Rev. Kuhns extended greetings from the various State Leagues whose conventions he had attended, read a letter of counsel and encouragement from President Stoever, of the Luther League of America, and presented the plans for the national convention at Pittsburgh.

Sixth Session

At this session the second of the three biographical addresses which appeared on the program was given.

Rev. Prof. G. H. Gerberding, D. D., of Chicago Theological Seminary, presented the life of "A Great Missionary, Dr. William A. Passavant." He said in part:

Many great, good and noble men have adorned the Lutheran Church in America, but it is doubtful if any of them lived *so near* to God, and wrought so mightily by His grace, as did Dr. William A. Passavant.

He was a great missionary. His interest and his endeavors were equally divided among the inner home, and foreign missions. He was a great inner missionary, looking after and lifting up the lost and unfortunate; he was a wonderful home missionary, providing for those who should be in our Church from wherever they might be; and his heart was afire for the missions across the sea.

He had a wonderful mother; one who endured privation in a wilderness for her God, her home and her children. Passavant gave credit for all he was to her, who had taught him charity and a sense of responsibility for the poor and sick wherever he found them.

As a boy he was lively, with a high strung temper; fearless, with a passion for making friends with everything and everybody. He was a born leader, and even as a child was captain in all the sports.

Born in 1821, he was educated in childhood by his mother and later in Jefferson College, Washington, Pa.

It was during his college days that he began his ministry of mercy. His first Sunday school he conducted on a log back of the College Church, with a couple of negroes for pupils. He organized an English Sunday school twelve miles from college in the country, whither he walked every Sunday morning to conduct services. He also found time to canvass for church papers, and on his journeyings to and fro found young men whom he led into the ministry. While attending the seminary at Gettysburg he organized a congregation among the mountaineers. After his graduation he received a call to a congregation in Pittsburgh whose church was heavily burdened with debt. He accepted the call, cleared the church of its debt, looked after the sick and poor, and preached to the prisoners in jail. At that time there was no Protestant hospital in the United States. He rented a room in Allegheny and there started one. It was during the Mexican War and the first inmates were two sick soldiers, whom he personally nursed back to health. This was the beginning of Lutheran hospital work in America. When smallpox broke out in the hospital and he was forced to vacate, he loaded his patients into a wagon and took them to the site of the present Lutheran Hospital where there was an empty house, which he bought—such was his faith in God—without knowing where the money was coming from with which to pay for it.

The cholera epidemic left many orphans. Passavant started a home for them—without money. He organized eleven orphan homes and hospitals, also an old people's home, and a home for epileptics. To him Chicago Theological Seminary also owes its inception.

He started the first English Lutheran paper in the Pennsylvania Ministerium; encouraged Father Heyer to go to India, and helped the pioneer Swedes in the West.

If the Lutheran Church had the spirit of Passavant, it would be first instead of third in the rank of the denominations.

"To Live, To Love, To Labor," was Passavant's motto, and he truly might have said with Paul, "For me to live is Christ, to die is gain."

He received many calls to important places, but he would not accept any of them; he had no time but to take care of the poor, the sick and the homeless, and all his work for them he accomplished with *prayer* alone.

Our young people should learn from Passavant to give themselves up wholly into God's hands as he did. But too many of us today are unwilling and cold.

Seventh Session

After the opening devotional services on the morning of Thursday, July 14, the resolutions committee presented its report. Upon thorough discussion it was adopted as follows:

Sec. 1. Whereas we have heard in the report of our president, that the condition of our State League is one of life and vigor and that a healthy growth has marked the past year in all departments, be it

Resolved, That we acknowledge the great kindness of God which is shown toward us in the abundant blessings attending the unselfish labors of our faithful officers.

Sec. 2. Whereas it is the conviction of the president and extension committee that a new officer, to be known as the "general secretary," be created, and

Whereas there appear to be a number of difficulties in the way of creating such an office at this time, therefore be it

Resolved, That a committee be appointed to consider the matter further, and to present a report at the next annual meeting, fully defining the duties of the office and making plans for raising funds to carry on the work of the same.

Sec. 3. In acknowledgment of the fraternal greetings extended to the Luther League of Illinois through our General Secretary, Rev. L. M. Kuhns, from the Leagues of Canada, South Dakota, New York, Ohio and Indiana, we recommend that this convention extend most hearty and cordial greetings in return, and that it intrust to Rev. Kuhns the fraternal greetings of this convention to all the other Leagues which he will visit.

CHICAGO DELEGATES TO ILLINOIS STATE CONVENTION.

We also recommend that the Luther League of Illinois send a fraternal greeting to Miss May C. Millander, and the Luther League of Porto Rico, and to Dr. C. K. Lippard, Rev. Stenwalt and the Luther Leagues of Japan.

Sec. 4. We are grateful for the kindly interest of President Stoever, of the Luther League of America, shown in sending to us a fraternal letter of encouragement and counsel.

Illinois is looking forward to the ninth convention of the Luther League of America at Pittsburgh with anticipation and interest, and pledges itself to a hearty support of the same in attendance and co-operation.

Sec. 5. Whereas the report of the Statistical Secretary shows a wholly inadequate support of our official publications, therefore be it

Resolved, That we heartily endorse the LUTHER LEAGUE REVIEW and the Luther League "Topics," and urge our Leagues to increase the number of their subscriptions to the same, and to introduce them where they are not yet used.

Sec. 6. Whereas it is the object of the Luther League Reading Course to supplement the educational work of the League, be it

Resolved, That our Leagues be urged to form reading circles and endeavor to interest as many as possible of their members in reading these books.

Sec. 7. Resolved, That the Practical Work Committee, in addition to its duty of gathering statistics, be also given the duty of acting as a general clearing house and distributing medium for practical work ideas throughout the League.

Sec. 8. Whereas the treasurer's report shows that only 35 Leagues out of a total of 108 have contributed their per capita tax to the State League during the past year, therefore be it

Resolved, That some action be taken at this convention to secure a more faithful attention to this matter by the delinquent Leagues.

Sec. 9. Whereas we appreciate the painstaking effort along all lines which Rev. Johnson, his convention committees, and the people of this congregation have made in preparing for this convention, and in receiving, caring for and entertaining the delegates and visitors during this convention time; therefore be it

Resolved, That we, the Luther League of Illinois, do gratefully acknowledge their fine spirit, and extend our sincere and hearty thanks to them for their generous hospitality in entertainment and co-operation in the successful carrying out of the convention plans. We wish also to thank the choir and soloists for their part in making the sessions enjoyable and uplifting, and the organist for her faithful and untiring service throughout all the sessions.

We go from this convention back to our home churches and Leagues with a renewed zeal and impetus for work, and with the memory of happy and profitable days spent among cordial friends and co-workers.

(Signed) AUGUST W. BRISSMAN,
MINNIE M. STOHR,
FLORENCE PETERSON,
E. H. FARLEY,
I. O. NOTHSTERN,
Committee.

Upon action of the convention the following supplementary resolution was presented and adopted:

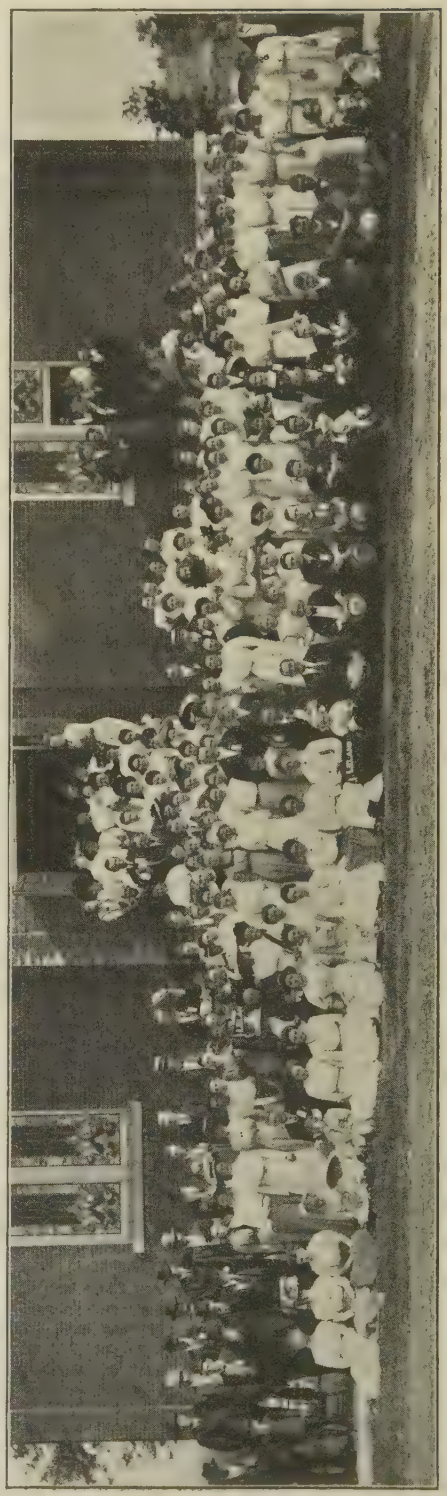
Whereas many of our local Leagues are delinquent in the payment of their annual dues, therefore be it

Resolved, That the treasurer prepare for each annual convention a list of delinquent Leagues, together with the number of years they are delinquent, and the sum they owe. This list to be read twice at the convention, namely on the first and last days, and that same be printed with the treasurer's report.

(Signed) COMMITTEE.

The adoption of this report was followed by a short song service after which General Secretary Luther M. Kuhns gave a brief address on Luther League work. He said in part:

You come, most of you, from local Leagues that have problems and difficulties. You ought to know how to solve these problems and you want solutions for your difficulties.



DELEGATES TO THE CONVENTION OF THE LUTHER LEAGUE OF ILLINOIS AT LELAND.

I believe that for a successful work in a local League we need to put due attention to the social, the religious and the practical side of the Luther League work. First of all the social feature. This age has demands that are intellectual, that are religious and that are social. You will observe that religion is not antagonistic to social work. There should be no antagonism between society and the church. It was deeply significant that Jesus Christ himself graced with his presence the marriage of Cana, that he enjoyed the hospitality of friends like Mary, Martha and Lazarus, that he did accept the invitation to dine with men here and there, and that he was entertained in a home of a man like Zaccheus. Observe that there is a place in the church for the social element. The young people in the church in their League work ask for and should receive something along the social lines of work. The first century of the Christian era was made memorable by the fact that over five hundred thousand were added to the church, and, if I read church history correctly, the social life had largely to do with the ingathering in the early work of the church. I do not recommend certain forms of society, but I do recommend that which can be approved and that which belongs to the Christian life. Society needs the leaven of Christianity. Society today needs the touch of the spiritual life. If we give to our young people in our churches the opportunity of understanding and of cultivating the Christian social side of life we have gotten something to help them, and, observe this, if Christianity is to touch society it must be done through the individual Christians. What we need in our Luther League is to give a place to that side which is Christian, and to the cultivation of the social side of life that is spiritual. It has its proper place and savor in church work. I do not recommend everything that comes to my observation, but I do believe that there must be a place in our Luther League for the development of the social side of our young people. The Luther League emphasizes the cultivation of friendship, the promotion of acquaintanceship, and this is the social side of our Luther League. *Secondly,* I believe that for success in our Luther League we must pay attention to the religious side. It is not sufficient that it all be social. There must be place for the religious element. We need in our young people's societies to place the emphasis of work upon that which is religious and that which is spiritual. It is not always well to speak of the people who are timid and kept away by that idea. It possibly is wrong but let us understand we need to use tact even in working together for Christ. The fisherman that sits all day in the hot sun and catches nothing probably uses some new tact in order to catch the fish. We need in our religious life to be tactful, but we need never forget that what we are after is the development of the spiritual life of our young people. There are several ways by which this can be done. We can do it first of all by rule. We can lay down rules that shall be observed. Another way is that we can allow the spiritual element to permeate all parts and departments of our work. Look at the light in this room. It is all around it. It is everywhere. We enjoy it. During the day it comes through the windows. At night it streams from the lights. Just as the light is in the room, let the spiritual atmosphere be the surroundings of the work of the League. I shall never forget a meeting in a company of young men who were gathered together in one of our Luther League centers in the great West. As we were gathered there the question was asked where they found the successful work of their League, along literary, social or religious lines? Without any hesitation whatever the reply was that it was along religious lines. The Luther League is an organization not for amusement; it is an organization for work, and it must be emphasized as a branch of the church, that for which the church stands, the cultivation of the religious side of its membership. *Thirdly,* we must not neglect the practical side. We need to make our Luther League work successful, to make it practical. We are living in an age that is a very practical age. Individual effort is being lost sight of in co-operative effort. We find capital co-operating, and we find labor co-operating. Church life is one of the things that we need, and we need to emphasize the practical side of church life in order to train our young people. If we want to make our Luther League count for practical work in the church, we must give our men and our women first of all an opportunity to do something. Your Luther League work must provide opportunities for work. Devise work for your Luther League workers. In providing this work you need to make provision for some definite, specific object in your local League work that will engage the energy and occupy the minds and interest of your workers. Make your Luther League work. Do not make your society so constitution bound that you can do only one thing. Where you avoid this you will find that you can maintain interest and work can be done. Again, what you need to give to your work is stability; stability of that quality which will enable you to stand together in your work. You need also to cultivate the spirit of loyalty, and you need to have back of you a motive for your work. There is no motive that is greater or higher or more noble than the motive of love and service for Jesus Christ, and that should always be the motive that engages our attention. In our Catechism we learn Luther's explanation of the third article of the Creed. He sets before us the idea that "I might be His, live under Him in His kingdom, and serve Him in everlasting righteousness, innocence and blessedness; even as He is risen from the dead, and lives, and reigns to all eternity." That is Luther's explanation of the third article of the Creed. It puts before us in our Luther League work a motive, it gives us the ideal something to work for, and I put before you this morning an ideal of love for Jesus Christ as a motive of service for Him.

Eighth Session

At this session the last division of the convention topic was taken up in two papers. Miss Millie Hendrickson, of Chicago, had for her subject "Our Authority."

When our Lord Jesus said to his disciples, "Go ye therefore and teach all nations," he not only gave them the authority to preach, but the same authority has come down through all the ages and is given to all His children today.

Our text says "Teach," and that is what the disciples did. A missionary in a foreign field must first spend several years in teaching before he can begin to preach. In the Sunday schools children are taught the Word before they are able to listen to the preaching of it.

As Luther Leaguers we must be about our Father's business, doing as he has commanded us. The work of preaching has not been left to ministers alone, but to God's children wherever they are found. Luther Leaguers can do much good preaching. There is something for each one to do, however humble it may be.

First, they can always conduct themselves as children of God—setting an example for the newly confirmed when they enter the League.

In the Sunday school they can find a place to use this same authority in "feeding His lambs."

Not enough attention is given to welcoming strangers in the church. A greeting will make a stranger feel at home, encourage him to come again, and perhaps hold him for the church.

Visiting the sick, cheering and helping them will awaken both visitor and the one visited. Everywhere will be found someone needing a kind word, or some little attention that can be easily given. We need never give up because we have nothing to do.

What wonderful work could be accomplished in our Leagues and Churches if we would but put half the energy, time and exertion into following our Master's command, which we put into carrying out man-given authority!

If we cannot ourselves be missionaries we can do much to hold up the hands of those who are. We do not realize what it means to be born and raised in a heathen country. Are we giving as the Lord has given unto us, or are we giving sparingly?

We are put to shame in this many times by poor heathen converts. When the Saviour finds a place in the heart of a heathen, he also finds a cheerful giver. Especially is this true among the leper converts of India, who for the small duties they can perform receive a mere pittance, and out of this give willingly their mites to the furthering of God's King-

dom. They are using the authority given them to preach.

If we gave all we could what wonderful work each League could do in having the Gospel preached to all nations!

The League meeting occurs but once a week and it is the duty of every Leaguer to help make each meeting as helpful and interesting as possible. In this way we will increase our membership, awaken a greater interest in the study of the Bible and keep some for Christ who otherwise would have been outside the church.

"The Laymen's Missionary Movement" was the subject of the second paper, which was given by Mr. August N. Brissman, of Moline.

One hundred years ago, at the famous Haystack Prayer Meeting, the first organized foreign missionary work in North America was inaugurated. A small group of college students at Williamstown, Mass., voiced the keynote of the new enterprise in the now historic phrase, "We can do it if we will," which phrase has been changed by the Laymen's Missionary Movement to read, "We can do it, *and* we will."

Every four years there is a great convention of the Student Volunteer Movement, bringing together some thousands of the students of North America to consider the progress of the Kingdom throughout the world. The last one of these conventions was held at Nashville, Tenn., in February-March, 1906. It was at this convention that the idea of the Laymen's Missionary Movement was planted by the spirit in the mind of a young business man of the city of Washington. As he saw over three thousand students considering for several days their relation to the evangelization of the world, this thought came to him: If the laymen of North America could see the world as these students are seeing it, they would rise up in their strength and provide all the funds for the enterprise. The opportunity for putting this idea into practice came a few months later. The one hundredth anniversary of the Haystack Prayer Meeting was to be celebrated in New York City by a series of interdenominational missionary meetings. It was arranged that one of these meetings should be for laymen and should take the form of a prayer meeting. This meeting was held November 15, 1906. The afternoon was stormy and only about seventy-five laymen were present. Mr. Samuel B. Capen, of Boston, presided. The whole afternoon was spent in prayer, after an intermission for supper the meeting continued in the evening, consisting mainly of discussion as to what practical steps should be taken. Out of this meeting sprang the Laymen's Missionary Movement.

From the first the whole idea of the movement has been to co-operate with the regular missionary agencies in the enlargement of the work. It does not divert any missionary offerings from congregational or denominational channels, but aims to increase the flow through the regular channels. Nor does it promote the organization of separate men's missionary societies within the congregations. All the organization asked for is a missionary committee of men in each congregation to work with the pastor in enlisting all members and adherents in the support and extension of missionary work.

The movement itself has no organization apart from a general committee, which meets twice a year, and an executive committee of twenty-one members, which meets every month. Five secretaries give their whole time to the work of the general movement.

To fulfil the aims and policies of the movement, a series of about seventy conventions were arranged and carried out during the past winter and spring. Those conventions found their culmination in Chicago, where the National Missionary Congress was held in the fore part of May. This in itself was but a step to the World's Congress held in Edinburgh, Scotland, in June.

The movement has already resulted in enlisting large numbers of men in the active promotion of missionary interest and has been one of the main factors in adding hundreds of thousands of dollars to the receipts of missionary boards, but it is not to be expected that the whole church can be aroused suddenly to its missionary responsibility. If during the next five or ten years the whole church can be filled with the missionary spirit and fired with enthusiasm for world evangelization it will be a marvelous triumph of grace. Let us therefore be up and doing each and every one; let us heed the care of the heathen world; let us heed Christ's last command; let us *preach*, and by this I do not mean that all of us should necessarily preach with *words*.

Let us all thank our Almighty Father that He has allowed this movement to take root and grow, and let us all pray daily that He may continue to water and nourish it with His Holy Spirit so that we in this generation may live to see the complete evangelization of the world.

Among those who took part in the discussion of these papers were Rev. L. O. Fossom, for a number of years a missionary in Persia; Rev. O. R. Sheveland, of Newark, who is said to have started the great China Mission of the United Church single handed, and Dr. C. W. Foss, one of the General Council Commissioners to India.

The election of officers at the close of this session resulted as follows: President, Mr. John H. Hauberg, Moline; recording and corresponding secretary, Miss Alvina Stut, Chicago; statistical secretary, Miss Nellie Swanson, Galesburg; treasurer, Mr. B. O. Buge, Ottawa; literature secretary, Rev. A. H. Keck, Aurora; member of executive committee for three years, Rev. Ira O. Nothstern, Rock Island.

Ninth Session

The convention closed on the evening of Thursday, July 14, with an address on "A Great Preacher, Dr. Henry Melchior Muhlenberg," which was delivered by Prof. C. W. Foss, Ph.D., of Augustana College, Rock Island. He said in part:

The first Lutherans in America, coming here early in the seventeenth century, had a hard time remaining true to the faith of their fathers. Though they would have organized themselves into churches and had Lutheran pastors to minister unto them, they were tyrannized over by the Dutch who would not allow them to worship as Lutherans. These promptly sent back their pastors to the old country as soon as they had landed.

Thus, though there was a congregation in New York and another in Albany, it was not until 1668 that they were at last given religious liberty and allowed to have pastors of their own.

It was an auspicious fact that the Reformation and the discovery of America were contemporary events. The new world was opened up to those seeking religious liberty—and though the Catholics came first, the Protestants settled the best part of America, covering 1,500 miles of coast line.

The first foundations for a Lutheran colony were laid in 1638 by the Swedes, who also at once began to do missionary work among the Indians. The first treaty made with the Indians along the Delaware was made by the Swedes.

These colonists were for a long time neglected by Sweden, but their appeals finally reached the ears of the King, through the mediation of a lay reader by the name of Springer. They were then supplied with ministers, books and literature.

These pioneer preachers preached the Gospel in the Swedish, Dutch, German and English languages. The German Lutherans were the last to come.

At the end of the seventeenth century there were Lutheran settlements scattered throughout ten of the thirteen colonies. There were 60,000 Lutherans with eight pastors and no organization. Then came Henry Melchior Muhlenberg to organize these forces.

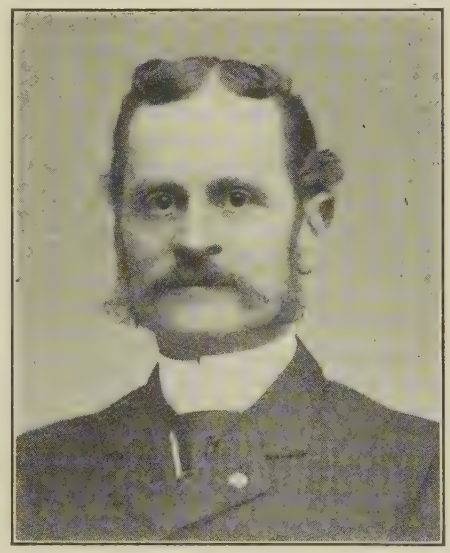
(*Continued on page 20.*)

A Luther League in Every Church*

BY WILLIAM C. STOEVER, LITT. D.

"IF we do not educate the people and the children, we are bound to have empty churches within a short time," said Archbishop Farley, of the Roman Catholic Church. And this is a warning which should be heeded by Protestants as well.

The head master of the University College School of England was asked what he considered the secret of successful training, and he answered: "Beginning soon enough, and not letting Satan get the advantage of us at the start." And then this teacher of teachers says: "I have had fourteen years of experience in dealing with boys. I was ten years tutor to the town boys at Rugby. I was four years in a London day school. My knowledge of boy life will give some credence to my statement that an appalling number, I ought to say the majority, of children are ruined for the formation of character before they are five years old." Let the children feel the warmth and glow of Christian love in their early days, and you almost infallibly mortgage their future to Christ. If you would have your children lifelong servants of God, teach them early, train them from the cradle, keep them through all the years in love with God, with the people of God and with the things of God, and they will forever abide in these. If we want a garden of good fruit trees we get the trees when they are young, before their roots have struck deep. We should act on the same principle with our children. We should take the young life and plant it in Christ. He is saying, lovingly and tenderly as of old: "Suffer the little children, and forbid them not to come unto Me, for of such is the kingdom of heaven." The children need the Church. They have a right to the privileges of the Church. They belong to the Church in reality and should in fact. There is untold advantage in an early association with the Church and in an early participation in the things of the Church. Things become related to us by our coming into relation with them."



Wm. C. Stoever.

Catechization aims to bring the children into full participation in the privileges of church membership. Of this one of the older pastors in the South (Rev. J. I. Miller) thus writes in an article recently published in the *Lutheran Church Visitor:*

"The system of catechetical instruction, as practised by our Church, is good and well adapted, if rightly used, to lead the young to an intelligent acceptance of the Saviour. I see not how a better method for gathering the young into the fold of Christ can be used. And if all professing Christians were careful to have their children at the proper time attend a course of instruction, it might be well. But alas! how many parents, professedly Christian, are such only in name, 'having a form of godliness, but denying its power.' They care so little about the things that make for their own peace that they are indifferent to their children's spiritual welfare, and the result is many of this class are never reached through catechization."

We Lutherans boast of our catechetical instruction, and of the large additions to the Church thereby. It is one of the best ways for educating and preparing our young people

*This paper was recently read by the president of the Luther League of America before the Lutheran Ministerial Association of Philadelphia and Vicinity in response to a request from that body to answer the question, "Should we encourage the organization of the Luther League in our churches?"

for the work which they must undertake and which they, when they confirm their baptismal vows, ought to understand, so that when the time comes they may be able to take the places of their elders and those who are experienced in the work. But it is sad to see that so many, who are by this course of instruction introduced into the Church, are afterward neglected, overlooked and forgotten by the Church which should take an oversight over them and care for them in the first years of their active membership in the Church. So often we lay stress upon the head instruction, forgetting the heart culture, and many who come into the Church from the catechetical class do not appreciate their position or understand their duty. Some of our pastors, realizing this fact, continue to instruct the confirmed for a year or more after their reception, and thus guard them from the temptations which come to those who in their early years openly confess their faith in Christ, and thus save them from falling away from the faith. The Luther League aims to supplement this work through the "Topics" and Reading Courses.

No man should be a Lutheran simply because his father and mother were Lutherans; he should believe in its interpretation of the Word and in its teaching of the truth. Every Church has something in it which distinguishes it from others, and our laymen should know wherein we differ, and be able to give a reason for the faith that is in us. One of our editors is responsible for saying that "the Church that neglects to develop in its young people an intelligent devotion to its own doctrines, usages and methods of Christian work, is neglecting to cultivate in them one of the chief factors of their efficiency in the Kingdom of God."

It is equally necessary to have a knowledge of the history of the Church. As we study American history we are impressed with the loyalty, the sacrifices, the noble deeds, patriotism and bravery of our countrymen, and we rejoice that we belong to the same nation; as our people through their deeds receive honors from other peoples we are honored, too. What a grand history we Lutherans have! From Luther, the Reformer, to the present day there is a list of noble men and women who have labored and suffered, too, for the truth and for the upbuilding of our Church. And yet many of our people, young and old, are ignorant of their names as well as their deeds. "A wise king is he who builds for the future, and trains his youth by instruction to love the land of his birth, and to know it, so that when he attains the age of citizenship he will be able to assume his duties with ability." And why should not the Church do likewise?

A good scriptural foundation always prepares the way for teaching the doctrines of the Church, and for interesting the children and young people in the work of the Church with which they are connected, whereby they learn to give to its advancement at home and abroad. The hope of the Church is in the children both as doers and givers, and the pastor and congregation are specially favored who can reach and cultivate the young people.

A Presbyterian weekly, *The Herald and Presbyter*, says: "Without doubt, had our own Presbyterian Church seen its way clear to organize its own young people at the same time and in the same way as the Methodist Church, for instance, did, we should today have a body of young members better trained in the doctrines of our Church, in the work of our mission boards, in the conduct of our Sabbath schools, and in familiarity with the life and literature of our Church." Following this thought, the General Assembly of the Presbyterian Church has issued "A Christian Study Course" for the training of the young people of its own denomination, "that they may be instructed in matters of the Bible, and of Presbyterian history, doctrine, polity and missions, and so become fitted to be workers and leaders in the service of Christ and the Church"; and a secretary of the Young People's Societies has been elected by the General Assembly to give special attention to the youth of that Church.

If a knowledge of the history of the Church is necessary, how much more needful is an acquaintance with the *work* of the Church. Some years ago a student preparing for the ministry was asked in reference to one of the foreign missions of his Church, and to the amazement of the inquirer he replied, "I know nothing about the missions. We are not taught these things in our course, and its work has not been brought to my attention." You will agree with me that that man would be a blind leader of the blind if he entered the ministry. One who has learned the story of missions is on fire and ready to communicate to others. The man or woman

who has spent the early years of life in a mission church is as a rule well prepared for any and every kind of Church work. Our papers each week give us information of the work at home and abroad, and the Church member who reads and supports his Church paper, as every faithful member will, will find something on this subject. A Church interested in missions is always interested in its own work.

Rev. Luther M. Kuhns, the General Secretary of the Luther League of America, was recently engaged in a tour in the interests of the Luther League in the West and the Northwest. On one of his trips he met an old acquaintance, a minister in another denomination, well known and highly respected. This pastor spoke of the growth of the Lutheran Church in America, and the conversation drifted to the work of the young people in the Church. He seemed to know something of the nature of the Luther League, and he spoke of the necessity of each Church caring for its own young people. He thought each Church could best train and administer to the wants of its own sons and daughters, and he commended the work of the Luther League.

In an article in the LUTHER LEAGUE REVIEW for February, 1910, upon the subject, "The Importance of a Proper Consciousness, and the League's Value in Developing It," occur the following sentences pertinent to this subject:

"Recognizing, therefore, the supreme importance of truth and doctrine, it devolves upon our Church to be ever active in the education of her people in that truth and doctrine. She must teach her people to know in order to appreciate; and proper appreciation issues in firm convictions, and firm convictions must necessarily move the heart to true loyalty, so essential to a genuine Christian life and cheerful service in her blessed work. And when thus firmly entrenched in the best of his Church's doctrine and history, with the rich fruitage of loyalty and service, no new cult or ism, no sect or schism, no mere wind of doctrine, can dislodge the member with an enlightened Lutheran consciousness.

"It may be safely said that outside the confirmation class no agency is more instrumental in bringing about this blessed result than the Luther League. With the Luther League Topics, so admirably prepared and arranged, covering a wonderful variety of historical, doctrinal and practical subjects, and with the well selected and splendid reading courses, our Leagues have the indispensable, almost unparalleled instruments and material for the proper development of a correct Lutheran consciousness. Thus are furnished both matter and method for the development of our young people, by God's grace, into true, devoted, loyal, Evangelical Lutheran Christians. Thus they will be enabled to give an intelligent reason for the faith, as well as the hope, that is in them, and become enthusiastic defenders, even propagandists, of the matchless Confession with its spiritual fruitage that is theirs. And when all her membership shall have thus waked up to full consciousness of their Church's unadulterated and inimitable faith, her glorious past and her possible future, she will stand forth as a strong and mighty giant, hitherto apparently but half awake, and as a great missionary power for the gospelizing and uplifting of the nations."

In the *Lutheran Young People* of February 12, 1910, the editor concludes a review of Dr. Remensnyder's latest book, "The Post Apostolic Age," in these words:

"The young people of our Church undoubtedly know Dr. Remensnyder through that excellent book of his, which was written expressly for young Lutherans, called the "Lutheran Manual." It has been for a number of years one of the books of the 'Luther League Reading Course.'

"This moves us to comment on the Luther League Reading Courses. The books are few but choice, and we believe every one of them should be owned and read by every young Lutheran in America. Note that we said 'both owned and read.' Some books we read and throw or give away; others we buy in nice bindings to add to the appearance of our libraries; good Lutheran books we buy to read and retain for future reference and for repeated use."

John R. Mott, one of the greatest organizers of men, if not the greatest, well known as an International Secretary of the Y. M. C. A., originator of the Student Volunteer Movement, in which 20,000 young men and women have been enrolled for missionary service, of whom more than 4,000 are now at work in the foreign field, the moving spirit in the World's Missionary Convention, to be held in Edinburgh on June 14, 1910, is a strong denominationalist, and claims that the mis-

sionaries who believe in denominationalism are better workers in their fields of labor, and are able to do more effective work in connection with those of other denominations. This is refreshing commendation, because in our own Church there are men and women who make little of Lutheran teachings and practice, and are willing to be anything so that they can advance their individual work.

What are the objects of the Luther League? "To quicken in its members a clearer consciousness of Christian faith: By encouraging them to systematic study of God's word, and the faithful use of the ministrations of the Church; by stimulating them in their private devotions, and by engaging them in public religious exercises suited to their standing and estate; by directing them in thoughtful investigation of the history, doctrines and usages of the Lutheran Church, thereby fostering a spirit of intelligent loyalty toward her and her institutions. To promote among them practical Christian life: By enlisting their active interest in the various departments of congregational work; by securing their co-operation in carrying out the recommendations of conference, synod and general body; by effecting social relations becoming those who are of the same household of faith."

The Luther League is the best young people's organization for our Church to adopt, as it emphasizes the doctrinal and historical position of the Church, giving "Topics" for discussion of the doctrine and history at the weekly meetings, and in that way educating the young people to be intelligent and better Lutherans. The men and women who have been studying these "Topics" and have been reading the books of the "Luther League Reading Course" are thoroughly interested in the work both in their individual congregations and in the Church at large; and as they grow to the years when service in the Church will be placed upon them, they will be staunch Lutherans, rooted and grounded in Christian practice, and able to present an argument for the existence of their Church. Recently one of our active pastors changed his young people's society to a Luther League, giving as his reason that he found that the literature used in his society helped to wean his young people from the Church, and that it was necessary to provide Lutheran literature for his young people, if he desired them to be Lutherans not in name only, but in practice also. And there are other pastors in our Church who have during the past two or three years pursued the same course. If we desire the preservation and growth of our Church we must be careful to place in the hands of our young people such matter for reading and study as will strengthen their faith in our Church doctrines and inform them upon our Church work. If our pastors desire faithful and earnest workers who are ready to do and to give for their own Church, then these people must be instructed so that they may know what they are expected to do and where to give. For this purpose the Luther League is the only society, and it should be in every congregation.

Book Reviews

SCRIPTURE LESSONS FOR THE YEAR. Arranged by Walton H. Greever, D.D. Pp. 138. 60 cents. Lutheran Board of Publication, Columbia, S. C.

The chief characteristic of this book is that it contains the Introit, Collect, Epistle and Gospel for each Sunday of the Church year, printed out in full. They may thus be directly consulted. In addition, a selection of Scripture lessons for each day is indicated and the history of the passion of our Lord is printed. The value of the book is thus for private devotions, family worship, and preparation for the public services of God's House.

Illinois State Convention

(*Continued from page* 16.)

Born on September 6, 1711, in Hanover, Germany, he did not get an opportunity to go to school till he was twenty-one. When he was thirty years old, three German congregations around Philadelphia sent a committee to Francke at Halle for a pastor. Though intended for the mission field in India, Muhlenberg was sent to America. He sailed in December, 1741, and reached America early in 1742. Wherever there were Lutherans there was his field. In 1748 he organized the first Lutheran Synod in America with four German and two Swedish pastors, and two theological students. There are now sixty-six Synods in America, the outgrowth of the work begun by Muhlenberg.

He was married after being here three years. Three of his sons studied for the ministry at Halle. One son, Peter, served with Washington in the Revolutionary War, and was later a member of Congress.

Muhlenberg served as a pastor in America for forty-five years. He died in 1788.

At the close of this session, after the final benediction had been pronounced, the delegates and visitors reluctantly said "Good Bye" to each other and to their many newly made friends in Bethany congregation. "May the Lord watch between them while they are absent one from another."

Luther League Topics

Fifteenth Week After Trinity. September 4.

The Temple and Its Worship

1 Kings 8:15-30, 55-61.

Topic reviewed by Rev. Paul W. Koller.

I. The Temple.

One of the most beautiful of ancient buildings, some say the most beautiful, was the temple at Jerusalem. Solomon's temple the first temple is called because it was built by this illustrious son of David. It was not so very large in itself, but it was wonderfully harmonious and exquisitely fashioned and adorned.

It was built of white limestone, and roofed with cedar. At the entrance stood two great pillars, Boaz and Jachin. Within the stone was covered with cedar wood, and this in turn overlaid with gold. The plan of the temple was that of the tabernacle. Religiously it stood for the localized presence of God, and was the central place of worship for Israel. Toward this glorious building of white and gold the eyes of all Israel turned and once a year, at least, every devout Jew came to the temple to worship. It was to them God's House in reality.

II. The Worship of the Temple.

The temple took its name from a word meaning "cut out"—a place cut off from the rest and dedicated to God. A place where God could be found and where He was to be worshipped.

The temple worship consisted (1) *Of Praise to God.* This is perhaps the first instinct of the worshipper, to offer praise and thanksgiving to God for His mercy and providence. The Psalms of David, which formed so large a part of the temple service, are full of this spirit. One of the Psalms used was the 118th, which begins "O give thanks unto the Lord, for He is good! because His mercy endureth forever." Another was Psalm 67. "Let the people praise Thee O God; let all the people praise Thee." The people evidently took part in this praise service, for in 2 Chron. 7:3 we read: "And they bowed themselves with their faces to the ground upon the pavement and worshipped and praised the Lord, saying, for He is good: for His mercy endureth forever." This was at the dedication of the temple.

(2) *Of Sacrifice.* The sacrifices made as part of the temple worship were of many kinds, but in them all two ideas seem to be expressed. First sacrifices that were offerings to God of the fruit of the fields and of the flocks and herds. These expressed the idea of homage, that all they had was from God. Second sacrifices that were designed to make atonement for sin, the most important of which was that of the great day of atonement, when the high priest entered the most holy place, and with blood offered sacrifice for the sins of the whole people.

This had its fulfillment in Jesus Christ, the Lamb of God, whose blood was shed for the sin of the world.

The sacrifices of the temple worship also carried with them the idea of bringing the worshipper into communion with God, and getting from God a blessing, and so suggest the sacramental element in worship so dear to every Lutheran.

(3) *Of Prayer.* It is not customary to think of the temple as having a service of prayer. Yet as a house of prayer it was dedicated. At the dedication not a word is said by Solomon about sacrifice, but only about prayer to be offered there. The temple is the house of prayer in Isaiah 56:7. And Christ in speaking of the temple calls it the house of prayer. Prayers were made by the priests and by the people. This is an important part of worship, for when prayer ceases or grows lifeless and formal, the worshipper no longer has communion with God. In the study of this lesson it would be very profitable for every Leaguer to find what elements are in our own Church worship.

Questions for Papers:

1. What led David to plan the temple?
2. Why was David not allowed to build the temple?
3. How was the temple built?
4. What great difference is there between the temple worship and that of the Christian Church?
5. Had it a spiritual character?
6. To what did the temple service point?

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Sixteenth Week after Trinity. Sept. 11.

The Trials of a Foreign Missionary

II Cor. 11:23-33.

Our subject asks for the consideration of the trials of a foreign missionary. The Scripture lesson gives us the wonderful experience of an Apostle; Paul's great field was the Gen-

The Luther League Topics, complete lessons (of which the above are outlines and reviews), in 32-page pamphlet, covering three months, can be supplied at rates given on page 31 by Luther League Review, Box 876, New York, N. Y.

tile world. For Paul the trials of his day and age were comparable to the experiances of the missionaries of today in foreign lands. Nevertheless, after all his experience, Paul magnifies the office of Apostle.

The missionary of today has experiences which may afflict, harass and try his principles and character. But do we not find that for the ministry at home there is that which tempts to evil? Neither at home nor abroad is the servant of God exempt from sufferings that put strength, patience and faith to the test. Afflictions or temptations that exercise and prove the graces or virtues of men may be peculiar in a foreign land; but the soldier of Christ always and everywhere has been admonished to endure hardship. So the trials of a foreign missionary are not to be looked upon as a cause for shirking a responsibility, but for developing the most virile attributes of Christian manhood. A man may travel half way across the continent to interest men in missions. It may be not one will go. Possibly they may be under the spell of a "blind funk" about the trials of a foreign missionary. Some one may say that to tell the truth would be to scare them worse; another might say, not to tell the truth would be dishonest. It raises the question whether it be in the best interests of foreign missions to keep quiet about the trials. Suffice it to say, men are suspicious about the trials; often their imagination paints the trials in more vivid colors than the real facts themselves warrant. Let us acknowledge that there are trials. At the same time let us also insist that it must be remembered that like Paul wrote, there are compensating joys and rewards.

Let a few examples set before us some experiences that give both sides of the foreign missionary's life, comparing and contrasting God's part and man's part. Perhaps one of the most stressful periods of foreign missionary experience was that of the "Boxer" uprising in China. Missionaries lost their lives. Families were broken up. Trials like unto those of the Apostles and perhaps greater, privations, thirst, hunger, exposure, jeopardy of life, and death itself came to the missionaries during this most trying time in modern missions. The outcome of the "Boxer" persecutions has been a new China. From this period has dated the awakening and progress of modern education in China. It is the period of her modern school and university system.

Again, over the gate of the British Legation in Pekin are the memorable words "Lest We Forget." The conduct of the missionaries during the siege of Pekin together with the ability displayed and the heroism displayed by them has given a new conception of the qualities of the Christian missionaries among the Chinese themselves. At the conclusion of the siege, when the allied troops had entered the Chinese capital and upon the occasion of the thanksgiving service of the missionaries for their deliverance, Dr. Arthur Smith recounted ten marked and memorable answers to prayer. Says Dr. A. P. Martin, for forty years a missionary and educator in China, "Even more than these might have been enumerated as showing God's providence in the preservation of the lives of the missionaries." Not one of the missionaries who passed through that memorable siege but experienced trial and hardship. But not one of these same missionaries but would be willing under like conditions to jeopardize life and interest in the same cause. The words "Lest we forget" look backward to the old China and forward to the new China. It was no mean thing to have part in the awakening of that mighty people.

One of our United Norwegian Lutheran missionaries was laboring in an outpost of the field of their synod (in this same land). Rumors reached him of an uprising, but the danger was not fully comprehended. Scarcely a convert was to be found at that station. When the word came finally that led him to determine to leave the outstation, he provided, with difficulty, a sedan chair for himself, wife and a co-laborer. Just as everything was packed that would be necessary on such a night and the sedan chairs were before the house, the missionary's wife went back into her room for several necessary toilet articles and took a last look at the pictures that had been given her by friends in America. All the while the Chinese "Boxers" were gathering on the outside of the house. Scarcely had our missionary woman left her room when the Chinese mob broke the windows, leaped into the room, dashed the pictures upon the floor, and demolished the furniture. Entering their sedan chairs as quickly as possible they started to leave the town. Immediately the mob came howling after them, threatening them with all manner of weapons and missiles. Would they escape? The only recourse of the missionaries was prayer. A short prayer for deliverance was offered. Suddenly the mob stopped.

A shout went up to return to the home of the missionary and break up his house. As they were leaving the town they could distinctly hear the mob wrecking their home. Not only did these missionaries escape, but likewise they returned to their mission work and have only recently come to the home land on a furlough.

The hindrances missionaries have to encounter are ancient customs, native prejudices, multiplied idiosyncrasies, and entrenched priestly power. These obstacles cannot be overcome at once, either singly or all together. To do this requires the same process of hand picking that is required in gathering flowers for a bouquet. The results are those of the touch of the individual life of the missionary upon the individual life of the persons around him. There are the thorns, but there is the rose. Once the fragrance of the rose has been scented and its beauty imaged in the eye the prick of the thorn is forgotten in the grace of the rose. Likewise, the taunts, the jeers, the heartaches, and trials of the missionary are forgotten when one heathen after another is converted and added to the kingdom. Ziegenbalg stood all day in the broiling sun of Tranquebar; he bore the commission of Frederick the Fourth of Denmark and of the School of the Prophets at Halle, Germany; yet he was not welcomed. Centuries have passed. Today more than thirty missionaries besides native workers are laboring in the field where he once was pioneer. A stone marks the spot where Ziegenblag stood on the ninth day of July, 1706. It is a memorial to his memory, erected by the grateful members of the Evangelical Lutheran Mission. There, too, is Schwartz, almost deified by the natives. Lives such as these show not only the trial but the rewards of the missionary of the Cross. If we magnify the trials, we shall be frightened. But there is the divine commission, Matt. 28:19. The field is white to the harvest. Some may refuse to work today. Let us pray the Lord of the harvest to send forth laborers. The trials will be minimized. Like Paul, we will lay aside the weight and press onward to the mark of the prize of the high calling as it is in Christ Jesus.

Seventeenth Week after Trinity — September 18, 1910.

Helpfulness of Song

Col. 3:15-17.

Topic reviewed by Rev. Paul W. Koller.

The use of hymns among Christians was common from the very earliest days of Christianity, both in public worship and in private life. The Christians in Jerusalem sang for joy when Peter and John were released from prison, and Paul and Silas in prison at Philippi prayed and sang praises unto God.

Paul in his instructions to the Colossian Christians urges them not to neglect the spiritual exercise of singing hymns. Singing has always been looked upon as the natural expression of religious emotion, and has always been well pleasing to God. Christian song, however, is not only helpful as a means of giving expression to our religious emotions, but it is helpful to the worshipper in many other ways.

Christian Song.

(1) *Instructs.* Paul, in our scripture lesson, said to the Colossian Christians, "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in Psalms and hymns and spiritual songs."

It was used as a means of instruction in Christian truth. We can understand this, for many people today obtain their ideas of Christian doctrine from the hymns they sing. There seems to be something in the rhythm of the music that fastens a truth upon the mind and buries it in the heart. This is the reason the Church has been so careful about her hymns, and so anxious that only hymns that are true in their conception of Christ and the Christian life be used by our people. The makers of the "Luther League Hymnal" were conscious of the instruction there is in song, and have been careful to give our young people hymns that teach true Christian faith. This is one reason why Luther Leagues should use the League Hymnal.

(2) *It Soothes and Calms.* When King Saul was troubled and disturbed in spirit David would be called to play and sing before him, and quiet would come to his distressed mind, and he would be himself again.

Even our blessed Master found help for His tried body and mind in the singing of the temple service, and just before Christ goes from that upper room to the agony of Gethsemane they sing a hymn.

There is a wonderful helpfulness in the songs that soothe and calm our troubled minds and hearts. Who has not felt their blessed influence, and found solace and peace in the hymns that assure us of God's care and love.

(3) *It Spiritualizes.* It lifts us above the

material things with which we are surrounded and which enter so largely into our living and brings us into closer communion with our God.

It is through song, many times, that the heart is awakened to a realization of the need of a higher life, and a Saviour. When we devoutly sing the songs of Zion we are lifted heavenward.

In a little Pennsylvania town on Christmas night the members of the church choirs go through the town singing Christmas carols and more than one young man owes his first uplift to Christ to hearing in the quiet of early Christmas morning the hymn:

"Christians awake, salute the happy morn
On which the Saviour of the world was born."

(4) *It inspires to service and devotion.* A chaplain at the close of the war of the Rebellion said, "The war songs and Christian hymns did more to maintain the spirits of the people and the soldiers until a decisive conclusion was reached, than any other single cause."

As singing has inspired the people in warfare for the nation, so the hymns of the Church have aroused Christians to better service and truer devotion to the interests of the kingdom of Christ. The greatest of Christian war songs is Luther's "Ein Feste Burg" and the song of victory, the "Te Deum Laudamus."

Suggested subjects and questions.

1. What were the first hymns that Christians sang?

2. What record do we have in the New Testament of Christians singing?

3. Tell the story of the writing of some hymn.

4. Who was the first Lutheran hymn writer, and what hymns did he write?

5. In what sense is the Lutheran Church the mother of Evangelical song?

6. Give the history of the *Magnificat,* the *Benedictus,* the *Gloria in Excelsis* and the *Nunc Dimittis.*

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Eighteenth Sunday after Trinity. Sept. 25.

Luther's Spiritual Struggles

Lam. 3:1-9; 21-27.

Historical Topic. Reviewed by Rev. F. C. Longaker.

Questions for brief papers or short talks:

Why did Luther become a monk? What were his experiences in the monastery? By whom and how was he first directed to the truth? Describe the effects of his visit to Rome. What was Pilate's Staircase?

One familiar with Luther's spiritual struggle might easily mistake the words in Lamentations 3:1-9 for his own confession, so aptly do they express the state of his own mind and heart prior to the dawn of the Gospel day in his life. He had seen affliction, and walked in darkness, and, when he invoked the Virgin and other saints, the Lord shut out his prayer. Yet the Lord was not against him, only he had no respect for the way in which he sought peace. By God's goodness he was led to see the error of his way, and to walk in the path which led to the perfect assurance of forgiveness. His spiritual struggles consisted mostly of his earlier efforts to obtain the favor of God.

It was this that drove him into the monastery. Already as a youth he had occasional seasons of spiritual distress, being uncertain whether God had accepted him. This uncertainty grew on him as the years advanced, until it amounted to genuine anguish of heart. At that time it was taught, and commonly accepted, that the surest way of obtaining God's favor lay behind convent walls. But Luther's father had determined him for the legal profession. In the face of this a fierce conflict raged in the bosom of young Martin; on the one side was arrayed obedience to the wishes of his father, while on the other was the belief that he would certainly be lost unless he became a monk. His belief finally won the day. After having obtained the Master's degree in 1505, he paid a visit to his parents, where the question of monastic life was earnestly discussed. This visit, altogether apart from the advice of his father, contained elements that finally determined his course. One of his friends met a violent death. A stroke of lightning, falling near him, added to his terror. What, if he should suddenly be called to face his Judge. He believed that he would be condemned. Hence, then and there, by the wayside, he vowed to St. Anna to become a monk, if she would spare his life until he reached Erfurt.

Once again at Erfurt, Luther took leave of his friends, and was admitted into the order of Augustinian monks. Then his spiritual struggle began in earnest. We quote his own words: "I chose for myself twenty-one saints, read mass every day, calling on three of them

each day, so as to complete the circuit every week; especially did I invoke the holy Virgin, as her womanly heart was more easily touched, that she might appease her Son. I verily thought that by invoking three saints daily, and by letting my body waste away with fastings and watchings, I should satisfy the law, and shield my conscience against the goad; but it all availed me nothing; the further I went on in this way the more was I terrified, so that I could have given over in despair had not Christ graciously regarded me, and enlightened me with the light of the Gospel."

The first ray of true light dawned when Staupitz, the vicar-general of the order, fixed his attention on the article in the Apostles' Creed: "I believe in the forgiveness of sin." Staupitz, who dealt as a true father with the young monk, also taught him that he must believe that Christ is ready to forgive his own sin, as well as that of David and Peter. Through patient study of the Scripture he was finally enabled to do this. The term in Romans—"the righteousness of God"—which had so terrified him came at last to be understood: "Through the Gospel is revealed the righteousness which avails before God."

In 1510, Luther made a visit to Rome. Business connected with his order was the occasion, but it was gladly seized for the opportunity which it afforded of visiting the cloisters of Italy, and especially of seeing the sacred relics, e. g., the handkerchief of Veronica, the heads of St. Peter and St. Paul, and of climbing Pilate's Staircase. So meritorious were the prayers offered before these relics that, it is said, Luther wished that his parents were already dead that he might pray them out of purgatory. But the corruption and dissoluteness of the clergy in the capital greatly shook his faith in the merits of the Eternal City. He looked upon the heads of St. Peter and St. Paul, but his clear German sight told him that they were wood carvings, and poor ones at that! As he climbed Pilate's Staircase, his heart protested: "Not thus do 'the just live by faith.'" The visit to Rome was a disappointment with respect to his glowing anticipations; yet it served to break the darkness and to lead his soul toward the light.

Back again in Germany, Luther gave himself to his lectures on the Psalter and Romans, and published a series of sermons on the Ten Commandments. Directly Tetzel appeared with his indulgences; and, though not permitted to enter Saxony, he came near enough to cause a stir in Wittenberg, where Luther was teaching and lecturing. Careful study of the whole subject led Luther to nail up his XCV theses. The light had dawned. Luther's spiritual struggle was at an end. Being justified by faith, he had peace with God through our Lord Jesus Christ.

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Daily Bible Readings

Monday, August 22—Deuteronomy 9:1; Joshua 3:7-17.
Tuesday, August 23—II Kings 5:8-14.
Wednesday, August 24—Luke 3:1-6.
Thursday, August 25—Deuteronomy 8:7-10.
Friday, August 26—Jeremiah 12:1-6.
Saturday, August 27—Psalm 79:1-2; 42:6-7; 46:4; John 4:14; Revelation 22:1-2.
Sunday, August 28—Matthew 3:1-6, 13-17.
Monday, August 29—I Chronicles 17:1-15.
Tuesday, August 30—I Chronicles 22:1-19.
Wednesday, August 31—I Kings 5:1-18.
Thursday, September 1—I Kings, chapter vi and vii.
Friday, September 2—I Kings, chapter viii.
Saturday, September 3—II Chronicles 36:14-21.
Sunday, September 4—I Kings 8:12-30, 54-61.
Monday, September 5—I Samuel 22:7-15.
Tuesday, September 6—Psalms 55:5-14.
Wednesday, September 7—I Kings 18:7-10, 19:4-14.
Thursday, September 8—Matthew 10:18-21, 34-36.
Friday, September 9—Hebrew 11:33-40.
Saturday, September 10—Revelation 5:1-7, 6:1-11.
Sunday, September 11—II Corinthians 11:23-33.
Monday, September 12—Exodus 15:1-27.
Tuesday, September 13—Judges 5:1-31.
Wednesday, September 14—Psalm 96:1-13.
Thursday, September 15—Ephesians 5:16-21.
Friday, September 16—Luke 1:46-55.
Saturday, September 17—Luke 1:68-79.
Sunday, September 18—Colossians 3:15-17.
Monday, September 19—Exodus 32:19-35.
Tuesday, September 20—I Samuel 24:9.22.
Wednesday, September 21—Jeremiah 14:1-9.
Thursday, September 22—Luke 11:29-36.
Friday, September 23—Luke 13:1-10.
Saturday, September 24—Romans 5:1-11.
Sunday, September 25—Lamentations 3:1-9, 21-27.

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Book Reviews

CROSSING OVER TO ETERNITY, WHY IN THE CHURCH, AND WHY THE LUTHERAN CHURCH? By Rev. L. H. Burry, A. M., pp. 30. Seven cents per copy; five cents net in quantities. Lutheran Book Concern, Columbus, Ohio.

This pamphlet is properly described by its titles. It is a popular presentation, and uses largely the illustration of the Church as a ship.

The Wartburg Publishing House, 378 Wabash avenue, Chicago, has issued a very attractive "Memento and Certificate of Baptism" in booklet form. The contents are excellently chosen; the symbolic and delicately tinted designs are choice; the quality of material adds in producing a truly artistic and refined result. Its cost is 25 cents postpaid; per doz., $2.40 and postage.

Luther League Review

OFFICIAL ORGAN OF THE LUTHER LEAGUE
ISSUED MONTHLY BY THE
Luther League of America
IN THE INTERESTS OF
The Lutheran Church and her Young People.
Edited by E. F. EILERT
WITH
W. C. STOEVER, Philadelphia, Pa.
I. S. RUNYON, New York, N. Y.
LUTHER M. KUHNS, Omaha, Neb.
C. ELVIN HAUPT, Lancaster, Pa.
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And the co-operation of the Executive Committee of the Luther League of America

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Editorial

All eyes are now centering upon the approaching international convention of the Luther League of America in Pittsburgh. That the work in which you are engaged has prospered and reached a breadth of growth and success during fifteen years indicated that there is a place and a part in the Church for this work. At Babel the confusion of tongues indicated the work of men in the New Testament Dispensation, the Gospel of Christ under the enduement of the power of the Divine Spirit gathered men at Pentecost from every land and clime to its teachings. How wonderful that one man speaking under the inspiration of the Holy Spirit, speaking in one tongue, should be understood by Greeks and Arabians. The language he spoke was to them their own native tongue and that message of the cross was clearly and distinctly understood by them when Peter preached his marvelous sermon on the day of Pentecost.

What a work lies before the young people of our Church, working harmoniously together, of every nation, of every synod, Lutherans all. Interest in the King's business to teach and to preach that the Kingdom of our Lord and Master may be established and acknowledged to have a part in this work and to be enjoyed with others, must by itself be an inspiration. We congratulate you upon the concurrence of your convention and are sure that its work will inspire you with greater and larger things for the future.

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In our estimation no movement within the Church is so potent or well calculated to promote a true and loyal laity as the Luther League. Its proper sphere of work is in the local Church. Its aims and purposes and its organization are adapted to this end. Each one may be given something to do. To each an opportunity may be offered of doing something. The young people of the Church, with this instrumentality, need no longer, as heretofore, be in the position of spectator in the vineyard of Christ, but they have accorded them a place and a work in the Kingdom.

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It is surprising what a small body of workers, heartily co-operating with the pastor as leader, can accomplish. To set himself up as a leader is one of the greatest mistakes any Church member can make. There is only one way to do effectual Church work. There can be only one head to the congregation and that must without exception be the pastor. It is well to remember this. The pastor, however, will need to have others in charge of certain parts of the Church's activity, like the general in the army planning a campaign, the pastor is the leader and the members are to be the workers co-operating with him, to insure the success of the plan decided upon and to secure results for the congregation. It is likewise a mistake for members in charge of certain departments of work to seek to conduct this department independently of the pastor. Each worker in a position of trust in the Church should willingly give his full confi-

dence to the pastor and consult him about plans. It is not that the pastor wants to dominate. It is because where there is but one head all workers should co-operate in fullest confidence and sympathy with that head for the greatest and best results to be achieved.

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The man who is religious because his eye is on the main chance, who is in a particular Church because of its commercial value to him, adds nothing to the congregation's strength or to his own spiritual power. Uniting with the Church simply for the sake of commercial advantage or social position, contributes little to one's mental or spiritual soundness. Self-mastery is taken as an indication of sanity, but such profession is not a barometer of the spiritual atmosphere. Remorse is a power, but it is inferior to the power of repentance. Man gives only a modicum of strength, simply the addition of number, who is in any Church without regard to the expression of the life of Christ. The man who adds strength to the congregation, who has the sane conviction of the integrity of his own confession, who is a member of a particular Church because her history, her doctrinal basis and her polity express for him the true exposition of the Gospel, is neither a zealot or a bigot. The doctrines, the polity, the history, the life of his Church have a value to him and he can heartily give her means and methods of work his undivided support.

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The following contribution, submitted by a good friend of the League, will in view of the Topic of September 11, "The Trials of a Foreign Missionary," be doubly interesting.

A Missionary's Life

On our homeward voyage we had a full passenger list composed of residents of almost every nationality on the face of the earth. About one-third were Americans, the balance foreigners, the most of whom came to remain in "the States." Some were prospectors, with a view to locating in this country if they could make satisfactory arrangements. There was a minister from the South returning from a four months' trip abroad, who had spent the greater part of his time in Italy, Greece, and Palestine, visiting the scenes of Biblical history, taking views of the places mentioned in the lives of Christ and St. Paul. We had the secretary of one of the foreign boards in this country, who had been a delegate to and a speaker at the World Missionary Conference in Edinburgh, and a member of the continuation committee. Two missionaries were in the party, one who had been located at Cairo, Egypt, for forty-eight years, whose story of his work among the Mohammedans was full of interest and encouragement. He is a grand man, whose faith in his Saviour is very prominent, and the keynote of his success the winning of men to Jesus Christ as the Saviour of men. His field is a difficult one, his teaching entirely adverse to that of the people among whom he has been so long working. But he finds encouragement in the fact that the Mohammedans are sending their youth to the church schools, where they are being educated in morals (for that people are very immoral in their teachings and in their lives) and in the principles of religion; the seeds thus sown must be influential in that country in the future, although the work seems at times to be very slow. The other missionary has been for twenty-eight years serving his board at Foo Chow, China. Although at times his work has been discouraging, he is full of cheer and hope for those people. He has had his hardships as well as his blessings. His oldest son was sent to this country to be educated, and after a separation of seven years, returned to China to assist his father. Another son, after nine years' absence, has recently graduated from one of our large universities, and will engage in church work in this country for a year before becoming a missionary in the East. Two daughters accompanied him and his wife, who will remain here for their education. What hardships these missionaries must undergo in leaving their home, and in their separation from their families and children! We who live comfortably little realize what it means to a man and woman to go to a foreign field and preach the Gospel. However, after so long a time spent in these foreign lands by these two missionaries, they do not wish to remain here, but are anxious to be at work again among those who are their children in the Lord. Such lives should appeal to us as Christians, to consider daily the mission field and those who become shepherds to lead people out of the darkness into the light; and we should be ready with our prayers and with our gifts to encourage them in their work so often discouraging and disheartening. And yet they consider it the greatest pleasure of their lives to minister to others of different languages and colors, and to lead them to the true life in Jesus Christ.

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Our Churches and Institutions

In Some of Our Large Cities

Chicago.

—Rev. H. Wennermark has been called to take charge of the reorganized Lutheran Mission at Chicago Heights. Pastor Wennermark was formerly at Muscatine, Ia.

Pittsburgh.

—On account of the severe strain upon her energies in caring for the Lutheran Hospice in this city, Mrs. A. J. D. Haupt has suffered a serious impairment of health, which will necessitate the separation of Dr. and Mrs. Haupt from the Hospice and Inner Mission work, at least for the present. Mrs. Haupt's physician has prescribed complete rest in the mountains. It seems probable that a permanent change of residence will be necessary.

Cleveland.

—The Christian Endeavor Memorial Church is planning to enlarge its building to meet the imperative needs of a congregation which has grown steadily, though not rapidly, during the eight years of the present pastorate of Rev. H. C. Hadley. Within these eight years two new churches, Bethlehem and Calvary, have been organized, to each of which the Memorial has given some active members. A vigorous Luther League is one of the working forces of the Memorial Church.

—Calvary Congregation laid the cornerstone of a fine new church building Sunday, June 5. All the lake cities are strongly Lutheran and are ripe mission fields.

Albany.

—The Rev. Ernest M. Grahn has accepted the unanimous call extended to him by the Church of the Redeemer. He closed his pastorate in Spring City July 24 and took up the work in his new field July 31.

Jersey City.

—Holy Trinity Church, Rev. Eugene E. Neudewitz, pastor, will have three boys to enter Gettysburg College in September, who will study for the holy office of the ministry. Holy Trinity Church will be fourteen years old in September. These three boys are all members of the vested choir.

Syracuse.

—The First English Lutheran Church of this city laid the cornerstone of its new building July 10. Addresses were made by Rev. Richard Schmidt, Rev. A. S. Hardy and Rev. William M. Baum, D. D., and the stone was laid by the pastor of the church, Rev. W. M. B. Glanding.

Wilkes-Barre.

—Grace Church, Rev. J. D. Krout, pastor, has purchased a new site upon which a church edifice will be erected, beginning at once.

Miscellaneous.

—The Good Shepherd Home, at Allentown, Pa., Rev. J. H. Raker, superintendent, suffered a loss on the night of July 3, in great damage to its building by fire. The home sheltered twenty orphans, thirteen of whom are infants and seven crippled, five destitute children and five old people, none of whom were injured in the fire, though some narrowly escaped. The edifice will be rebuilt, with an addition of considerable size.

—The Norwegian Lutheran Hospital at Rugby, N. D., was dedicated on July 26, by Rev. A. J. Hulteng, of Grand Forks, N. D. Governor Eberhart, of Minnesota, was one of the speakers.

—Rev. R. F. Weidner, D. D., LL. D., of the Chicago Theological Seminary, has been chosen chairman of the committee charged with the preparation of the Tercentenary Edition of the Authorized Version of the New Testament at a recent conference of twenty-five editors.

—Through the generosity of the late Mr. and Mrs. F. C. Ott, Roanoke College has received $4,500 to be added to its endowment fund.

—The Sunday school of Bethel Norwegian Church, Madison, Wis., was bequeathed $500 by Mr. Joel Boley, a former member of the church.

—Thirty-eight Norwegian-American church schools report an enrollment of 4,802 scholars—2,056 girls and 2,746 boys. There are about 170 theological students.

—A Swedish hospital is to be established in Tacoma, Wash. Plans are also in consideration for establishing similar institutions at Portland, Seattle and Spokane.

—All the students, forty-two in number, at Wagner College, Rochester, N. Y., have the ministry in view.

—In Lutheran Church Work, Dr. Wolf reports a Lutheran layman at Mitchell, S. D., who is supporting a missionary in China, at $1,000 per year.

—A $30,000 addition is assured to St. Luke's Hospital, at Fargo, N. D.

—Historic Hartwick Seminary, the oldest Lutheran educational institution in this country, is to undergo a change in its relation to the Church which should greatly increase its strength and efficiency. Hereafter nine of the twelve trustees will be elected by the New York Synod, to serve for terms of three years. Heretofore the three synods on the territory only nominated candidates for trusteeships and those elected served for life.

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Book Reviews

THE AUGUSTANA SYNOD. A Brief Review of Its History, 1860-1910. Pp. 267. $1.50. Augustana Book Concern, Rock Island, Ill.

In connection with the fiftieth aniversary of the above synod this memorial volume is issued. It contains chapters, each written by a different contributor, upon Swedish pioneer missionaries, a history of the synod, its polity, missionary enterprises, the language question, the union with the General Council, the synod's significance to Swedish Lutherans in America, and educational statistics. An abundance of excellent illustrations of men and buildings are scattered through the book. The strength, progressiveness, and intentions of Augustana will be a revelation to those who are not acquainted with their work. This volume is a true addition to our historical records.

THE LUTHERAN CATECHIST. By G. H. Gerberding, D.D. Pp. 302. $1.50 net. Lutheran Publication Society, Philadelphia.

We unhesitatingly say that this book is a necessity to every Lutheran pastor who is not able to read in other languages the works on catechetics those languages possess. It is the only one in English of which we know. While it is the first, it is also an excellent one. It discusses the work and qualifications of the catechist, laying properly much stress upon the necessity of real pedagogical knowledge. It points out the psychological peculiarities of catechumens at the usual age. It enters into the history of catechization and catechisms, and argues upon matters of method. It explains in a number of chapters the practical conduct of a class to the consummation in confirmation. It gives brief, helpful hints on the five parts of the Catechism. All of this is done in view of conditions here in America. All of it is written in the plainest, most practical form. All of it is filled with admonition as to the spirit of a pious pastor in this work. All of it is aimed at the correction of many abuses which exist in our churches. We cannot agree, of course, with every decision the author reaches. We have noted an inconsistency here and there. We believe some rearrangement of the whole, for better order, might have been possible. These, however, are minor matters compared with the manifest excellences of the book and the fine spirit shown throughout. Dr. Gerberding has once more rendered our American Lutheran Church his debtor by the publication. Nobody should attempt thorough teaching of the Catechism without studying this book or similar ones in other languages.

THE CATECHIST'S HANDBOOK, being also an Exposition of Luther's Small Catechism for Laymen. By Rev. John W. Horine. Pp. 229. 90 cents. General Council Publication House, Philadelphia.

The Catechism of Dr. Theodor Kaftan in the German language has attained much popularity among catechists. It is clear, true to the text of the Catechism, and strongly scriptural. This book in English is avowedly based upon Kaftan, its substance having been incorporated bodily. Luther's Large Catechism and other commentators have been used also. We welcome the publication therefore, especially for the sake of those who cannot read Kaftan. It provides one more very valuable explanation of our Catechism to all who would understand or teach that wonderful little guide. Our pastors and catechists cannot study the Catechism too much.

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Conducted by I. S. RUNYON

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Organized at Pittsburgh, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and District of Columbia

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NATIONAL LEAGUE CONVENTION.

—The next convention of the Luther League of America will be held in Pittsburgh, Pa., October 25, 26 and 27, 1910.

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Luther League of America Statement No. 22

From July 1, 1910, to July 31, 1910.

	Per Capita Tax.
Trinity L. L. of Milton, Pa.	$7.70
L. L. of Ohio	20.00
L. L. of Orrville, Ohio	3.20
L. L. of Lucas, Ohio	1.60
First English Church, Cleveland, Ohio	3.00
Wisconsin State League	23,20
Illinois State League	50.00
	$108.70

Previously reported	1,806.48
DUES.	
Luther League of Ohio	$10.00
Luther League of Wisconsin	10.00
Total receipts	$1,935.18

Respectfully submitted,
C. T. A. ANDERSON, Treasurer.
Chicago, Ill., July 31, 1910.

NEW YORK.

New York City District.

—The annual election of officers of the Luther League of Holy Trinity Church, Rev. Charles J. Smith, pastor, took place at the May business meeting. The following were elected: President, Mr. Raymond B. Fenner; vice-president, Mr. George W. Anger; recording secretary, Miss M. Hauck; corresponding secretary, Miss Carolyn Effler; treasurer, Miss Sarah Gaskell.

Brooklyn District.

—The Lutheran Church at College Point has organized a Junior Luther League among its young people. The new organization starts with a good roll and bright prospects for success.

Albany and Susquehanna District.

—The fifth annual convention of the Albany and Susquehanna District Luther League was held in Bethany Lutheran Church, Central Bridge, Rev. A. L. Dillenbeck, pastor, on June 14. The first session was opened with devotional service by Rev. A. A. Frederick, of Altamont. Rev. A. L. Dillenbeck welcomed the delegates and visitors. The president of the District League responded. The various reports were presented, which showed that the District League is in good condition.

The devotional services of the second session were in charge of Rev. W. L. Genzmer, of Pittsfield, Mass. Mr. Paul B. Mattice, of Middleburg, rendered a very interesting report of the State convention.

The report of the nominating committee was received and the following officers were elected: President, Mr. William Eck, of Albany; vice-president, Mr. E. A. Wiard, of Seward; recording secretary, Miss Jessie Bamee, of Albany; corresponding and statistical secretary, Mr. Earl Barkhuff, of Altamont; treasurer, Mr. John H. Lehman, of Pittsfield, Mass.

Then followed three very interesting papers: "The Luther League—Its Opportunity": "Educational," by Mr. Earl Barkhuff; "Spiritual," by Mrs. O. S. Heller, of Binghamton; "Practical," by Miss Emma Wilber, of Albany.

The convention was honored by the presence of Rev. L. M. Kuhns, General Secretary, and Mr. James M. Reynolds, chairman of the finance committee of the Luther League of America. Rev. Kuhns briefly addressed the convention.

At the rally in the evening, Rev. A. L. Dillenbeck conducted the devotional service, and prayer was offered by Rev. J. C. Trauger, of Oneonta.

Rev. John W. Smith, of Utica, N. Y., delivered a very inspiring address on "Power."

The closing service was conducted by Rev. L. M. Kuhns.

The ladies of the congregation entertained the delegates and visitors handsomely.

—The Luther League of Trinity Lutheran Church, Castleton, N. Y., celebrated the sixth anniversary of its organization on Sunday, July 24. A large attendance was noted. The services, which were in charge of the pastor, Rev. C. E. Guldenapfel, consisted of the usual evening services, addresses by Rev. G. G. Whitbeck, of Valatie, and former State President J. M. Reynolds, and the yearly reports of the officers of the local society. A delegation from the Luther League of St. Luke's Lutheran Church, Valatie, were present at the service. The League at Castleton numbers about thirty members and is doing aggressive work in the local congregation. The 1911 convention of the Albany and Susquehanna District will be held in Castleton.

NEW JERSEY

—The annual convention of the Luther League of New Jersey will be held on Wednesday, October 12, 1910, in the Church of the Atonement at Asbury Park, N. J. Morning session at 10.30, afternoon 2 p. m., and evening session at 7.30.—Louis van Gilluwe, president.

PENNSYLVANIA

—The next convention of the Luther League of Pennsylvania will be held in Zion's Church, Meyersdale, Rev. C. P. MacLaughlin, pastor, on October 22, 23 and 24, 1910.

Berks County District.

—This body held its sixty-ninth quarterly convention at Shoemakersville on Friday, July 8. There were three sessions. The forenoon session was devoted mainly to routine business, there being but a single brief address, that of Fred A. Marx, Esq., on "Religious Instruction in the Public Schools."

In the afternoon Rev. J. H. Neiman spoke on religious instruction in the home. Dr. Ettinger followed with an address on the Christian college, meaning thereby the Church college versus the State institutions. Dr. C. L. Fry spoke very enthusiastically for "The Summer School for Sunday School Workers." In the evening Rev. W. E. Laub presented the general subject of "Christian Education." Forty-seven delegates, representing eighteen locals, were in attendance. Besides these there were fifteen minis-

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ters, some of them delegates, and forty-seven other visitors.

As delegates to the State convention at Myersdale, Pa., October 22-23, Miss Cynthia Hertz, Yocum's Church; Paul C. Young, Trinity; A. P. Body and Henry Herman, St. James', were elected; as delegates to the national convention at Pittsburgh, October 25-27, Mrs. H. Y. Yocum, Yocum's Church, and A. P. Body, St. James', were elected.

Henry Franks, Pittsburgh, urged a full representation at the national convention.

An invitation to the picnic to be held at Mt. Gretna was received from the Lancaster League and accepted. Rev. H. A. Kunkle was appointed to present the greetings of this body at that time.

In future the names of delegates to the State and national conventions are to be presented by the executive committee at the July meeting, to be acted upon.

IOWA

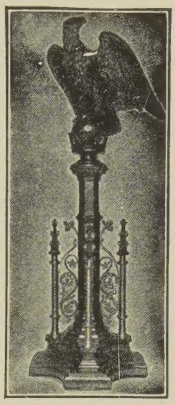
—The Luther League of St. Paul's Church, Davenport, Rev. W. H. Blancke, D. D., pastor, closed its season's meetings with a social and business meeting on the evening of June 27. Activity will be resumed with a public meeting on the first Sunday evening in September. During the interim the League members will devote their energies to the church services and the Sunday school.

CANADA

—The Martin Luther Society (local Luther League) of St. John's Church, Waterloo, Rev. Emil Bockelmann, pastor, gave an entertainment in the Sunday school room of the church on the evening of the 16th of last month, to which the whole congregation had been invited. After a musical and literary program, refreshments were served. The net proceeds of the social, amounting to about $40, were added to the society building fund for an assembly hall. A lawn fête which had been arranged under the joint auspices of the Ladies' Aid and the Martin Luther Society was held July 8.

INDIA

—At the first All India Lutheran Conference, in 1906, a resolution was adopted looking to the formation of a society of the young people of the Lutheran congregations in India. Representatives of the various missions have been at work on a plan, and these representatives published in the last issue of The Gospel Witness a draft of the constitution proposed. The draft is an adaptation of the organic laws that prevail in the Luther League of America, the doctrinal statement and some other important features being identical. The name proposed is "The Luther League of India."



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Our Junior Leagues: August, 1910

IN THIS DEPARTMENT, ADDRESS C. ELVIN HAUPT, D.D., LANCASTER, PA.

SEPTEMBER'S CALENDAR AND RECORD OF EVENTS.

September 4.—Fifteenth Sunday after Trinity Sunday.

September 5.—1905, the Russo-Japanese Treaty of Peace signed.

September 6—1711, birthday of Henry Melchior Muhlenberg. 1901, President McKinley shot.

September 11.—Sixteenth Sunday after Trinity Sunday.

September 14.—1901, death of President McKinley.

September 17.—A. D. 96, death of the Emperor Domitian, a persecutor of the early Christians.

September 18.—Seventeenth Sunday after Trinity Sunday.

September 21.—Savonarola, the Italian reformer, born in 1452.

September 22.—Lincoln's Emancipation Proclamation of 1862.

September 23.—1742, landing of Muhlenberg at Charleston, S. C.

September 25.—Eighteenth Sunday after Trinity Sunday. 1555, the Peace of Augsburg, giving religious freedom to the Lutherans in Germany. 1690, the first newspaper printed in America.

—♣—

A Memory Verse for the month. Let us therefore cast off the works of darkness, and let us put on the armor of light. Romans 13:12.

—♣—

Hints and Suggestions. The autumn, with its reorganization of the workers for the coming winter work, will soon be upon us. It is wise not to wait until the end of the summer before beginning to plan and assign the work to be done. Better arrange all that you can in advance. It may be that a festival of berries or fruits can be carried out by the Juniors of the League, thus bringing out their talents and giving them an opportunity to work in a good cause, for the Church, the school, the League, missions, the synodical orphanage, hospital, etc. It may be that music, vocal or instrumental, can be supplied by the little workers and the Junior League room filled with many a happy hearted company. Decorations in flowers and in the League and other suitable colors may be possible and a very delightful time enjoyed by all.

File and bind your REVIEWS for the bookshelf of League reference books.

—♣—

Queries. Do you have a special object for which your League is working? If so keep it as a target before you.

Do you take advantage of the JUNIOR TOPICS and the HELPER?

—♣—

Do you encourage the spiritual life of your Juniors? What are you doing in treating great moral questions, such as honesty, reliability, temperance, prudence, chastity and piety?

Would it not be well to vary the decorations of the room as often as possible?

Will not everybody try to be on hand five minutes before the time of calling the meeting to order?

—♣—

Advantages of the Junior League.

Some of the benefits arising from the existence of a Junior League are:

More careful reading of the Holy Bible.

Better reading of the Word aloud.

Better acquaintance with the books of the Bible.

More careful study of the coming Sunday school lesson.

A broad general acquaintance with the topics of the League.

Practice in punctuality, diligence and deportment.

Greater skill in music.

Better knowledge of Church history and the charities of the Church.

Skill in planning work and working plans.

Better knowledge of the strength of united work.

—♣—

Answer to the Dissected Verse of June. Romans 12:21. One way in which the dissected verse may be used is to write as many copies of the verse as there are Juniors present, each word upon a separate slip of paper, and giving each Junior one mixed set of slips, see which one can be the first to arrange and read out the words in their proper order.

—♣—

Almost any leader of a Junior League will find a good blackboard useful.